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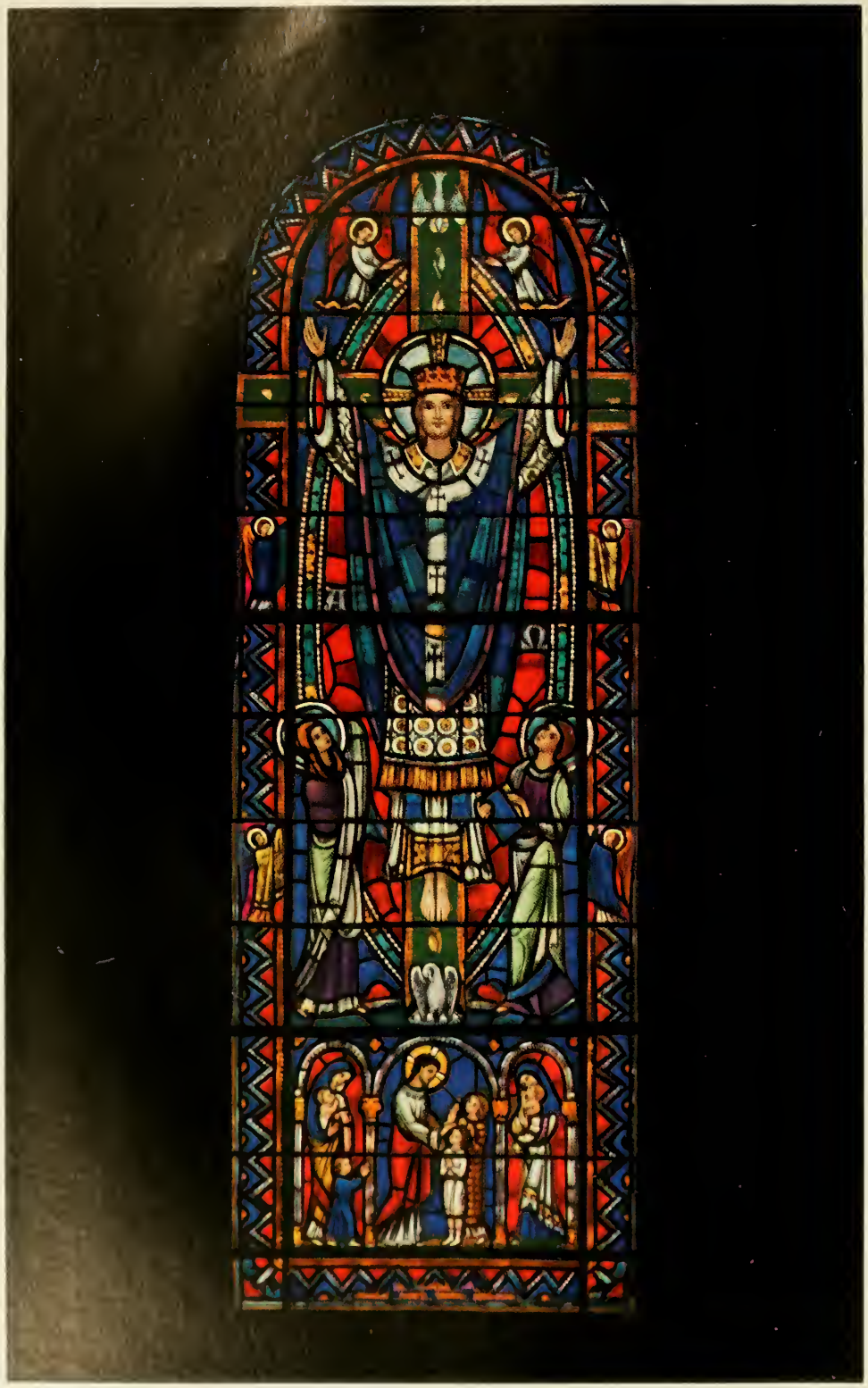
# The Family Shove



Window in the Pilgrim Room
Given in Memory of
Eugene P. Shove
By His Family

# The Family Shove

ORIGIN
ENGLAND AND EARLY NEW ENGLAND

TABLES OF DESCENT

A Genealogical Narrative
Dedicated to All Descendants
of the Reverend George Shove,
Third Pastor of Taunton, Massachusetts

BY
Benjamin Jay Shove
B.A. 1880, M.A. 1883 SYR. UNIV.
PHI BETA KAPPA

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*In Memory*

*of My Brother*

Eugene Percy Shove, LL.D.

*Late of Colorado Springs, Colorado*

1855-1939

This volume was completed by Benjamin Jay Shove in the eightieth year of his life. Before it could be presented for publication, Mr. Shove's splendid, fruitful life came to an end. The book has been published by his devoted wife, Rose M. Shove.

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Benjamin Jay Shove

# Biographical Note About the Author

BENJAMIN JAY SHOVE WAS BORN in Greene, New York, July 3, 1859. He was graduated from Auburn public schools and Syracuse University in the class of 1880, having won his Phi Beta Kappa key in the latter institution. In 1882 the university conferred a master's degree upon him. He studied law in the office of Martin H. Knapp and was admitted to the bar in 1883. He practiced for only a few years because of his service to the city and county as Clerk of the Board of Supervisors, Assistant District Attorney, District Attorney, First Assistant Corporation Counsel, and finally as Judge of the Police Court in 1906. In 1910, as a result of his efforts, New York State enacted a bill, creating the Court of Special Sessions. This meant that for the first time in New York State (and probably in the United States) there was established a special court for children. Judge Shove always considered this his greatest work. His plan has been copied in every state in the nation. He retired in 1926.

To quote from a Syracuse newspaper at the time of his death: "He believed the real work of the Court is not to bring punishment for crime but to assist the individual to become a good law-abiding citizen, regarding punishment merely as a means to this end." With this always uppermost in his mind, he inaugurated a probation system, formed the Big Brother movement, and was one of the organizers of the Boys' Club of Syracuse, of which he became President and held the office of Honorary President till the day of his death in 1940.

His chief interest was in youth, and in the individual. An able lawyer, he always brought to bear the judicial qualities and knowledge of human nature which fitted him so well for the bench and always sought to help and not to handicap.

On May 8, 1888, Judge Shove married Rose M. Davis of Cleveland, Ohio. The young couple built a house at 365 Green Street, Syracuse, where they brought up their three children and lived for over fifty years. The atmosphere of this home was always one of gay friendliness. Judge Shove was a man of many interests, a natural athlete and lover of sports, an excellent bridge player, an omnivorous reader, with an intelligent appreciation of music and the theater, a man of high religious principles, and a sense of dedication to the needs of others. These things all meant much to his wife, who fitted so perfectly into the picture.

It was the Judge's gracious, human spirit that made hundreds in all walks of life consider him a close and interested friend.

## Ancestral Line

1. Rev. Edward Shove (*circa* 1578-1646)
   *b.* Surrey, England; *d.* Gatton, England
   Vicar, Leigh. Rector, Gatton
   Margaret
   *d.* Gatton, England, 1641
2. Rev. Edward Shove, Gent. (1606-1638)
   A.M. King's Cantab., 1629
   *b.* Leigh, England; *d.* on voyage to New England. Intended Assistant Pastor of Rowley, Mass.
   Margery
   *d.* Taunton, Mass., 1680
3. Rev. George Shove, Gent. (*circa* 1634-1687)
   Harvard, 1650-1653
   *b.* Surrey, England; *d.* Taunton, Mass.
   Pastor of Taunton, Mass.
   (2) Hannah (Bacon) Walley
   *d.* Taunton, 1685
4. Edward Shove (1680-1746)
   *b.* Taunton, Mass.; *d.* Bristol, R. I.
   Lawyer—House of Representatives, 1723-1735
   Lydia Witherill
   *d.* Berkeley, 1739
5. George Shove (1705-1740)
   *b.* Scituate, Mass.; *d.* Berkeley, Mass.
   Sarah Chase
6. Edward Shove (1736-1809)
   *b.* Berkeley, Mass.; *d.* Dover, N. Y.
   (2) Sarah Deuel
   *d.* Mt. Vision, N. Y., 1825
7. Benjamin Shove (1770-1846)
   *b.* Dighton, Mass.; *d.* New Lisbon, N. Y.
   Amy Taber
   Quaker Preacher
   *d.* Laurens, N. Y., 1863
8. Jeremiah Taber Shove (1804-1885)
   *b.* New Lisbon, N. Y.; *d.* Windsor, N. Y.
   Mary Stringham Haight
   *d.* Binghamton, N. Y., 1867
9. Rev. Benjamin Shove (1829-1906)
   *b.* New Lisbon, N. Y.; *d.* New York City, June 9, 1906
   Pastor and Presiding Elder, Methodist Episcopal Church
   Cornelia Elizabeth Terwilliger
   *d.* New York City, 1911

10. Eugene Percy Shove, *b.* July 25, 1855, Chenango Co., N. Y.; *d.* 1939, Colorado Springs, Colo.
    Jenphine Blanche Shove (Mrs. Edmund J. Palmer), *b.* July 25, 1855; *d.* 1940, New York City
    Benjamin Jay Shove, *b.* July 3, 1859, Greene, N. Y.; *d.* 1940, Syracuse N. Y.

# Prologue and Apology

SOME YEARS AFTER MY FATHER'S death in 1906 my brother and sister placed in my hands his manuscript autobiography with a complete genealogical record of our descent from the Rev. George Shove, Harvard University Class of 1653, third pastor of Taunton, Mass. There were no errors, except those made by early nineteenth century genealogists and writers. One very bad guess was that the Rev. George was born in Dorchester, Mass., and was uneducated.

Upon my retirement from public life, in 1926, I visioned myself as genealogist of all descendants of the Rev. George. I soon found that this was a lifetime work—not for a man seventy years old. For this reason the descent from the Rev. George Shove is confined solely to that of my own family. Hence, my apology to the many descendants of the Rev. George Shove in the United States.

Like that of many other early families in our country, our origin had been lost. This was probably due to the struggle for existence during the wars and hardships of the eighteenth century.

In my search for our origin I noted that Margery Shove, mother of the Rev. George, was a widow and in the early records of Rowley, Mass., was entitled "Mistress" Margery Shove; that the tradition of Rowley was that her husband died on the voyage to New England, and that he was to have been the Assistant of the Rev. Ezekiel Rogers, the founder of Rowley, Mass.; that the Rev. Mr. Rogers was M.A., King's, Cambridge University, 1610. Not-

ing further that the first-born son of the Rev. George Shove was named Edward and had died in infancy, and that his last-born son was also named Edward, I wrote to Cambridge University. Back came the answer: "Edward Shove, matriculated King's, Easter term 1622—B.A. 1625: M.A. 1629."

After long research I found in the New York Public Library, the Shoves in County Surrey, and in the sixteenth and early seventeenth centuries in no other county or shire of England. Finally I traced our descent from the Rev. Edward Shove, Rector of Gatton, 1615-1646.

In tracing back the ancestry of the Rector of Gatton, I have had the deeply interested assistance and advice of Mr. G. Andrews Moriarty, Chairman English Research Committee, N.E. Hist. and Gen. Soc.; of Commander Herbert W. Shove, D.S.O., R.N., of Sussex, England, and of Mr. A. T. Butler, Windsor Herald, College of Arms, London, England. To them my grateful acknowledgments.

For ancient stones laid in the Shove Memorial Chapel of Colorado College, Colorado Springs, we extend this expression of our gratitude: To Sir Jeremiah Colman, Bart. and the Rev. Mr. Rogers, Rector of Gatton—stone from Gatton Church; to Gerald F. Shove, A.M. King's—stone from King's College Chapel; to the Rev. Mr. Gray, Rector, Petersham, Surrey—stone from Winchester Cathedral and from Christ Church, Oxford. Further to Sir Jeremiah Colman and the Rev. Mr. Rogers for ancient oak from Gatton Park. Upon this oak the memorial to our father, the Rev. Benjamin Shove (1829-1906), and our clergy ancestors is engraved. This memorial tablet is placed in the Pilgrim Room, adjoining the sanctuary.

### *A Personal Note—Three Brothers*

Following my letter to Cambridge, I received a letter from Gerald F. Shove advising that his brother, Commander Herbert W. Shove, was interested in the Shove family genealogy.

For two years, 1915 to 1917, Commander Shove was in command of submarine boat E-29 in the Heligoland Bight patrol. He

relates that at a dinner given to our officers engaged in the same service, their work was described as "days of terrible monotony, punctuated by moments of intense terror." He ascribes this vivid quip to one of our officers. Maybe! but knowing the Commander's ready wit, I suspect him. Following his service in Heligoland Bight, he was placed in command of K-3, one of the largest and fastest subs then built. He remained in the service until the end of the World War.

Gerald F. Shove, A.M. King's, is Don and Fellow Lecturer, Agricultural Economics, King's, and Member University Executive Council. His wife, Fredegond Shove, is a poetess, her work well known in England (see *Modern British Poetry,* Louis Untermeyer, edition of 1925). Her father, Frederick William Maitland, is the well-known authority on the history of English law and constitution.

Major Ralph Shove, A.M. King's, is a barrister, Middle Temple. In 1913 my brother and his wife saw the annual boat race between Cambridge and Oxford; Cambridge winning; Ralph Shove stroke. When I learned of this, my desire to know our English origin was born. At the Olympics, Antwerp, 1919, Ralph captained the English crew. Our crew won by a yard.

# Ancestry of The Family Shove

THE FAMILY SHOVE IS ANGLO-SAXON. Notwithstanding interracial marriages since early nineteenth century, many members of the family in both England and America are typical Saxons in appearance and physical characteristics.

The name is pronounced with the long *o*, as *o* in old.

Though there have been several odd guesses as to the origin of the name "Shove," it remained for Commander Shove to discover the only historical and reasonable explanation of our origin and name ever presented.

## FAMILY ORIGIN

In an unpublished work of the Commander in my possession entitled "The Origin and Early History of the Shove Family," he writes in part:

"The name 'Shove' is of Anglo-Saxon origin. Its significance is unknown, but it is practically certainly connected with that of the Island of Schouen lying off the coast of the Netherlands. Whether the island takes its name from a chieftain or tribe inhabiting it or the family derive theirs from the place of their origin has not so far been ascertained. However that may be, it seems that, at the time of the Saxon invasions of Britain, there was a sept or clan of 'Shoos' coming from Schouen or a leader of that name and origin whose name was preserved by his posterity and whom we may regard as the founder of the English family.

"It may be observed that the orthography of the name up to

the sixteenth (and indeed often in the seventeenth) century is, as usual in medieval times, various and there are instances of signatures known to be of the same individual in which different spellings occur. The pronunciation was probably far more uniform and it may be taken as pretty certain that the ancestors of the present 'Shoves' in medieval times called themselves 'Show.' By far the commonest spelling is that I have used above in naming the original Saxon chief, viz.: 'Shoo.' But it is of interest to note that in the very earliest actual signature which has so far been found, that of Thomas Shove who served on a jury of freeholders to try a case connected with the right to lands at Henley, Oxfordshire, in 1430, the spelling is exactly as in the modern name, 'Shove.' In the early sixteenth century the form 'Shoe' often occurs. There are two signatures of Henry Shove (undoubtedly the same man) as Churchwarden of Horley under Edward VI and Elizabeth, one of which reads 'Hary Shoe' and the other 'Henry Shove.' This same individual is also described in the list of Churchwardens in the original Churchwardens Accounts (now in the British Museum) as 'Herre Show.' It must be remembered that the distinction between 'u,' 'v,' 'w,' in early English was very ill-defined and indeed that 'u' and 'v' are practically interchangeable.

"The so-called 'Anglo-Saxons' who raided and eventually settled in Britain after the Roman evacuation were not a homogeneous race nor organised into anything like a modern nation. There are records of raids by piratical barbarians on the coasts of North Eastern Gaul and South Eastern Britain even in Roman times and the seaboard was known as the 'Saxon Shore' in the Imperial civil and military organisation and under the control of a high Imperial officer with the title of 'Count of the Saxon Shore,' whose chief concern seems to have been to provide military protection for the inhabitants against these raiders. To the Romans and of course equally to the Romanised Britons all these pirates were 'Saxons,' though none of them came from anywhere near modern Saxony and they were by no means a single people, either as regards race, language or allegiance. In all probability they represented the population of all the islands and outlying seaboard

districts round the southern half of the North Sea, perhaps originally fishermen but who turned freebooters when they discovered the rich spoil that could be quickly and comparatively easily obtained by surprise raids on the civilised Roman provinces. . . .

"The Island of Schouen, with its neighbours, OverFlakee, Walcheren, North and South Beveland and Tholen, lying right in the mouth of the Schelde, backed by the impassable marshes of what is now Holland and Northern Belgium and protected to seaward against the Roman galleys by a rampart of shifting sandbanks, the passage through which, even with modern methods of buoyage and lighting, demands the services of a pilot of life-long experience, must have been an ideal advanced base for the marauders, whether indigenous or an offshoot from tribes further east in the Frisian Islands or on the mainland of Jutland, whence the body of the actual Saxon settlers in Britain are commonly supposed to have come.

"The Anglo-Saxons are generally divided by historians into three main tribes, the Angles, the Saxons and the Jutes. The division is both racial and political. Anthropologists recognise even today Saxon, Anglian and Jutish physical types in the population of England.

"The home country of the Shoves in England is the high land of Southern Surrey, overflowing somewhat into the two adjoining counties of Kent and Sussex. It is possible to trace a conjectural route whereby the original 'Shoes' penetrated into this country during the Saxon invasions.

"The town of Shoebury, on the Essex shore of the Thames estuary, is admittedly so named as having been the 'burgh' or stronghold of the Saxon chief or tribe 'Shoo.' Lying as this does on the promontory, or 'Ness' of the same name and with the Essex marshes behind it, it clearly formed a magnificent post for a pirate horde intent on intercepting the seaboard trade to and from London, which was a considerable Roman port, and the mouths of the Colne, Crouch, Blackwater and Stour in Essex and more important for our present subject, that of the Medway in Kent all lie within a few hours' sail or row of this central strategic point. We

can imagine then that its seizure and fortification must have been amongst the earliest effected in England by the pirates, so soon as the withdrawal of the Roman garrison, in A.D. 410, rendered such permanent settlements possible. Tilbury, further up the estuary, and Tollesbury, lower down, probably date from the same epoch. And the name Tollesbury may be connected with the Island of Tholen as Shoebury with Schouen. We shall have occasion to refer to these other two Saxon 'burghs' later. . . .

"Whether or no the sept of 'Shoo' retained Shoebury as late as the final unification of the kingdom under Erkenwin in 527 does not appear, but if so their descendants have apparently died out, or at any rate adopted other names, for there is no trace of them in Essex. The writer knows of no other place name in Essex, besides Shoebury, to indicate a settlement of the tribe. The history of the Shoos from whom the modern Shoves descend belongs to that of the other side of the estuary and they most likely acted as allies of the Men of Kent. These, we are told, penetrated under Hengist and Horsa, after their quarrel with Vortigern, their British paymaster, from their authorised settlement in Thanet through Kent to the Medway. The great battle of this campaign was fought at Aylesford, a few miles up this river and between the modern Chatham and Maidstone. What more natural than that the Shoos and other Saxons from the Essex burghs should have penetrated up the river in their boats and joined the Saxon army in this battle (which was fought in the year 455)? Though Horsa was killed the result of the battle seems to have been a Saxon victory, for they crossed the Medway and in another engagement at the river Cray, routed the Britons utterly and drove them back to London, annexing the whole of what became the Kingdom and is now the county of Kent.

"What meanwhile of the Shoos? Assuming that they were, as has been suggested, a party in boats, it is natural to suppose that they would advance independently of the main army and make it their business to secure the line of the Medway. If they did this it would bring them right into the 'Shove Country,' and the writer is much inclined to regard this as the most plausible conjecture as

to the itinerary which led our family ancestors to the land where they have left their name both in the place names and in the family name we modern Shoves bear. If they followed the Medway up to its source they would find themselves in the district of the high woodlands round about East Grinstead and Forest Row, actually just across the modern county boundary and in what is now the borderland of the three counties of Kent, Surrey and Sussex. And near East Grinstead there actually exists today a farm (anciently an important manor) whose modern name is 'Shovelstrode,' but which we find in documents of the Middle Ages spelt 'Sholvestrode.' Here surely we can say is some confirmation of our conjecture!

"The topography of the country forming the borderland of Surrey and Sussex deserves some notice here. Our adventurers found themselves, as we have said, upon wooded uplands. The spur is actually the watershed between the basins of the Medway proper and its tributary the Eden, which, rising somewhat to the northward, flows nearly parallel to it until a sharp northerly turn of the Medway brings the two together through a gap in the hills at Tonbridge. To the south, across the valley of the Medway and further west, lie the heights of Crowborough and the belt of high uncultivable rock and sand, clothed even today with the somewhat straggling growths of trees known as Ashdown, Balcombe, St. Leonards and Tilgate Forests. South of this again stretches the clayland of the Weald, forming, with the above mentioned forests, the militarily almost impracticable obstacle of the 'Andredswald,' or 'Forest of Anderida,' which had never in Roman or British times been opened up to any serious extent and isolating the fertile strip of the South Downs and the coast, which was to form in a few years the domain whence Aella and his successors carved out the Kingdom of Sussex. To the north of the Surrey woodlands again comes the narrow strip of the northern chalk, probably then as now (where it has not been sacrificed to the jerry-builder) open sheep-walks, and beyond that the London clay belt, much of it then marsh and dominated in any case by the fortress of London, which was to remain British and hostile to our invaders for a generation,

until it should be subdued by the united East Saxons. It is reasonable to suppose under these circumstances that the force from the Essex strongholds, anxious doubtless to conquer for themselves a permanent and secure domain, as their allies had in the Kingdom of Kent which the late campaign had given them, should penetrate to the westward along the Surrey Heights. And this they would appear to have done. There are to be found there both 'Shoesprings' and 'Shoeswells' to mark their track, and finally, when they had crossed the Roman road known as the 'Stane Street,' leading from the ports about modern Portsmouth and Southhampton to London, they would seem to have fixed their settlement on the border of the heaths and wastes of the Bagshot Sand formation. In the Parish of Puttenham, near Guildford, lies the estate of 'Shoelands' and in the vicinity are the remains of a permanent fortified camp. It is also a striking confirmation of the foregoing surmise as to the penetration of this part of Surrey by a body of Saxons from the Essex 'burghs' that adjacent to Shoelands lie the village of Tilford and Tilhill Farm, which, with Tilgate Forest mentioned above, would seem to point out the settlement of another tribe named, or following a leader named, 'Til' and who, starting from Tilbury, might have formed part of the same company as the Shoos from Shoebury. A third party from Tollesbury may have turned northward and settled at Tulse Hill near Croydon. (It may be mentioned here that there are today in England families bearing both 'Till' and 'Tull' as surnames, members of both of which are personally known to the present writer, who is, however, unaware of their family history or traditions.)"

# England

Shoelands was probably in medieval times a grange of the priory of Selborne Hampshire. The property was purchased by the Lusher family in 1490, the vendor not stated. (Manning & Bray, *History of County Surrey.*) It is situated on the road between Puttenham and Seale near the Hog's Back in western Surrey.

The present house was built in 1618, as appears from the date carved in stone over the front entrance. However, several of the ancient Tudor timbered and plaster farm buildings were still standing in 1928.

An interesting incident: My wife and I with Ralph Shove called at Shoelands in the summer of 1928. Though the occupants were absent, we were admitted by the housekeeper. We entered into a hall extending through the house, with a noble stairway at the rear. Upon the wall on the first landing was a life-size painting of a graceful and beautiful young woman in full evening dress with sweeping train. We were informed that she was the wife of the present tenant, Major So-and-so. The barrister, Ralph Shove, upon hearing his name was greatly interested. Upon leaving Ralph told us that this Major had fought by his side in the World War and that he had lost complete track of him in recent years.

How long our family occupied Shoelands is unknown; long enough, however, that the name of the ancient grange is still known as "Shoelands." Upon its heath is now an eighteen-hole golf course and clubhouse. *O tempora, O mores.*

In 1483 (Reign Richard III) Thomas Shove purchased lands in Horley. When Thomas and his family settled there is unknown. He had four sons and one daughter — Thomas, John, Henry, Edward, Elizabeth.

In 1533 Thomas Shove, Jr., and John Bray were trustees of the Horley Church for the funds of The Guild of Our Blessed Lady.

Sir John Shove, Rector of the church of Dodyswell, Gloucestershire, died 1509, leaving his will bequeathing his estate, including real property and mills in Horley, to his brothers, Thomas, Henry, Edward, and to his sister, Elizabeth. "Sir" was at that time the honorific title of parish priest.

Henry Shove in 1507 served on an "inquisitio post mortem" regarding lands in Horley.

Edward Shove of Horley held copyhold farm lands at Gadbrokebridge in the Manor of Shellwood—1538-1547. (Court Rolls and Manorial Records of the Manor of Shellwood in Leigh County, Surrey. Preserved at Norfolk House, London.)

Elizabeth Shove married Thomas Cooper of Horley.

In 1552 (Reign Edward VI) Mr. John Shove of Ockley, a wealthy yeoman, owning lands in Horley, Ockley, Leigh, and on the border of Sussex, made a will shortly before his death. (Will preserved at Somerset House, London.) John had two daughters, Johanna and Eleanor. His wife was pregnant. John greatly desired a son. The will contains minute directions as to what shall be done with his property in case the expected child is a boy. He is "to be bred to learning." In case the child is a girl, the will provides life estates for his daughters; upon their deaths most of his estate is to go to "my kinsman John Shove of Horley to continue to his family so long as there be any of that name and kindred."

The hope of the testator was not realized. The posthumous child was a girl, named Elizabeth.

In the court rolls of the Manor of Shellwood (1551) we find that John Shove (presumably John Shove of Ockley) owned lands in the manor.

In 1553 John Shove (presumably John Shove of Horley) is mentioned twice as owner of these lands.

In November, 1565 (Reign Elizabeth), is the following interesting entry in the court rolls of Shellwood:

> "The homage present that John Evershed, who held of the lord in right of Johanna his wife, one of the daughters and co-heirs of John Shove, dec'd, a field called Hogefealde, with a home built thereon . . . has died after the last Court, and said Johanna survived him and is still living and has now married a certain Richard Tyde, who being in Court, acknowledges that he holds said premises in right of said Johanna his wife by the customary service and makes fealty."

In subsequent entries, April, 1578; November, 1578; November, 1579, 1585, we learn that Richard Tyde died 1578, that Johanna had a son, John Evershed, and a daughter, Eleanor Tyde.

Elizabeth married William Best, and died in 1585, leaving a son, Henry Best, "aged 20 days."

The three sisters, daughters and co-heirs of John Shove, dec'd, "held of the lord an undivided third part of Hogefealde."

Commander Shove relates the following interesting tale of John Evershed, husband of Johanna Shove. At a visitation of the heralds under Henry VIII it was suggested to John Evershed that his position was such that it was a social duty for him to assume arms and style himself a "gentleman." He replied that he knew no difference between a gentleman and a yeoman, save that the latter abode peaceably upon his patrimony and did not wander abroad to waste it in cities and courts.

With their long heritage of repelling successive invasions of Britons and Danes, told no doubt in song and story, the ancient Saxon families of Surrey were justly proud of being yeomen and freeholders.

Henry Shove, Lord of the Manor of Hathersham, "suffered distraint of knighthood" under Charles I. Summoned by the Crown to receive knighthood, Henry refused. For his refusal he was fined the exact amount that he would be required to pay, as

fee for the honor. This was one of the many methods of raising funds employed by Charles I during his unsuccessful attempt to rule England as Monarch, without the aid of Parliament.

Hathersham was conveyed 13 James I, 1616 to Henry Shove. He or a son of that name died in 1676 having devised to his son Henry in fee, who dying in 1738 gave it to his nephew John, remainder to Henry, son of John, in fee. The last-named Henry Shove died about the year 1771, having by his will directed the estate to be sold. (Manning & Bray, *History of County Surrey.*)

In 1590 there died at Horley John Shove, Clerk. The title "Clerk" was used both in England and early New England to designate an assistant pastor, whether "in orders" or not. The assistant was also dubbed "Reading Parson." In 1658 Henry Shove was Registrar of the Church of Horley. There was no "preaching minister" there at the time as appears in the Return to Cromwell's Commissioners. Probably Henry Shove as Registrar supplied the pulpit as "Reading Parson."

In 1681 Thomas Shove held Court as lord of the Manor of Buries.

The Manor of Chellon was conveyed to Henry Shove, Gent. in 1738. (Manning & Bray, *History of County Surrey.*)

In the eighteenth century John Shove and his brother Benjamin were the owners of Gatwick (Chipstead), Redstone (Red Hill), and Christmas Farm (Horley). There is a family tradition that the brothers "followed the hounds"—an expensive sport. The tradition seems to be based on fact, as the brothers died impoverished. At John's death in 1758 he left only a small farm called "the Marshalls."

A line of Thomas Shove is traced through the seventeenth century. No trace of them thereafter.

The Estate of Benhams in the parish of Horley, birthplace of Commander Shove, was owned by Henry Shove (1634) as appears in Horley Churchwarden accounts 1519-1703 (British Museum).

These accounts relate to the annual renting of seats in the church on November 5, 1634. The seats mentioned were "against

the alley towards the pulpit" and had been recently "wainscoted and planked and paid for by them." Among those awarded these seats "by the Minister and Church and Parishioners of Horley" (Here's democracy!) are Henry Shove of Benhams, Henry Shove of Hitchhurst, Henry Shove of Methgrene—Mr. Shove for Rolls. The latter is of especial interest to the descendants of the Rev. George Shove, third pastor of Taunton, Mass.

In 1593 William Shove was a landholder in Abinger. He died in 1631 and left children named William, Elizabeth, Henry, and Joan (otherwise Johanna) as appears in his will.

The tenor bell in Horley Church was presented by John and Henry Shove, 1674. The reredos of the church, a memorial to the Shove family, was presented by the late Edward W. Shove, uncle of Commander H. W. Shove. Edward W. was the genealogist of the Shove family in England and traced the several lines, except that of the Edward Shoves. His only mention of them in his unpublished work is that the Edward Shoves were prosperous in the seventeenth century.

From 1527 to 1695 the Shoves served at various times as churchwardens of Horley. These were years of continuous religious strife: Luther, Erasmus, Calvin, persecutions, martyrs, wars. The age is known as "The Reformation," but heed this fact: that re-formation may be up or down; and re-formation in matters of religion is always termed "The Reformation" by the victor.

In 1549 (Reign Henry VIII) the Act of Supremacy was passed, making the King Supreme Head of the Church of England and sole authority in matters ecclesiastical. Immediate strife in the Church followed, resulting in 1638 in civil war known as the English Revolution; the Commonwealth, 1649; the Protectorate, 1653 to 1660, when England returned to its ancient form of government and Charles II was crowned King.

Throughout these troubled years our family remained members of the Church, zealous in its service, and were Puritans.

From the foregoing records of the Shove family it appears that Thomas Shove, who purchased lands in Horley, 1473, and settled there with his family, is the common ancestor of all mem-

bers of the family Shove residing in Surrey in the sixteenth century. In fact, we find no trace of our family during that time, except in Surrey. It may be that this Thomas Shove was the sole survivor in the male line of the ancient clan of Shoo. This statement takes fully into account the varied spellings of our name at that time. In early seventeenth century the present spelling of our name, S-H-O-V-E, became fixed and has ever since so remained.

Many of our manor homes are still standing, some of them stately and picturesque, Hathersham, Horley Lodge, Redstone. Notably Redstone (Red Hill), considered one of "the stately homes of England."

In the sixteenth century and early seventeenth century the Shoves were living within a radius of about fifteen miles from Horley. Later in the seventeenth century members of the family are found in London, Kent, and Sussex.

In the several lines traced it was the custom for the first-born son to be given his father's baptismal name; the cadets—junior sons—were given names of collateral kinsmen. Thus "Thomas," "John," "Henry," "Edward," and "William" appear in the several lines of descent throughout the period. With the daughters there appear in each generation the baptismal names "Elizabeth," and "Johanna" or "Joan." We were a closely knit family.

REV. EDWARD SHOVE—*ca.* 1584-1646
Vicar, Leigh, 1606-1614
Rector, Gatton, Surrey, 1615-1646

His parentage not found; but from the records it is evident that he was the grandson of Edward Shove of Horley who held farm lands, Shellwood Manor, 1547; and the son of John Shove of Horley, who under the will of John Shove of Ockley inherited the residuary estate upon the death of his daughters. John of Horley must have been a mere boy at the time of John of Ockley's death, as there must have been reasonable expectation that he would survive the daughters. The Rev. Edward Shove inherited

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Church Cottage
Leigh, Surrey
Formerly the Vicarage
Birthplace of Edward Shove, Gent.
March 22, 1606

the Estate of Rolls in the parish of Horley. This estate was a part of the residuary estate inherited by John of Horley.

Edward was "bred to learning," fulfilling in spirit the prayers of John of Ockley. He probably was educated at Horley and Winchester. He was the first ordained clergyman in our family since "Sir" John Shove who died in 1509. Horley, Leigh, and Gatton were in the diocese of Winchester. The Rev. Edward Shove and his sons, Edward Jr. and Benjamin, were ordained in the cathedral. The three clergymen were Puritans.

The advowson of Leigh was owned by the Lords of the Manor of Shellwood, Leigh. In 1602 Sir Richard Lechford was Lord of the Manor when Edward Shove was presented to the living. This Sir Richard, though a Puritan, was a court favorite of James I and Charles I. In 1615 Edward Shove received the living of Gatton directly from the King, James I. Commander Shove is of the opinion that it was through Sir Richard's influence that Edward Shove received his presentation as Rector of Gatton. In 1593 Roger Shove married Susannah Lechford. This may account in part for the interest shown by the Lechfords in Edward Shove.

The advowson of Gatton was formerly in the Copley family, Lords of the Manor of Gatton. The Copleys since Queen Elizabeth's time had been unable to exercise the right of presentation by reason of recusancy, being Catholics. Anthony Copley had been a leading figure in the "Bye Plot" against James I.

During nineteen years of his ministry the Rev. Edward had remained secure and undisturbed. In 1625 Charles I was crowned King. The Puritans had the majority in the Commons. Strife in the Church broke out more fiercely than ever.

In the first four years of his reign Charles I had called and prorogued three Parliaments. He had found each successive Parliament more recalcitrant to the royal wishes and more determined to secure the rights and liberties of the people. The great leaders against the Crown in Parliament and in the country were Puritans: Eliot, Hampden, Pym. Under their leadership the Puritans were resisting every effort of the King to raise money under guise of the royal prerogative and to rule as absolute monarch.

The Puritan movement which had started soon after the Reformation simply as a reform within the Church of England had of necessity under the policy of the Stuarts, James I and Charles I, become a political struggle between the Crown and the People.

The strife between absolutism, on the one hand, and the rights and liberties of the people, on the other, was daily growing more bitter. The religious question, involved in the political, constantly added fuel to the flames.

The Puritan was threatened in his worship and his creed. He suspected the King of Romanism. The Royalists were introducing Roman doctrine and ceremonies. "To the Puritans they were traitors, traitors to God and their country at once. . . . Their model, Bishop Andrews, had declared James to be inspired of God. They preached passive obedience to the worst tyranny. They declared the person and goods of the subject to be at the King's absolute disposal. They were turning religion into a systematic attack on English Liberty." (Green, *History of the English People.*)

Following the Establishment of the Church of England independent of the Papacy with the dissolution of the monasteries and confiscation of church lands under Henry VIII, the middle class, composed principally of the landed gentry and yeomen in the country and merchants and traders in the cities and towns, had at the beginning of the seventeenth century risen to great power. Their men and women were receiving education. The English Bible was in their homes. Many were sending their sons to Oxford and Cambridge to become ministers of the Church of England. They were intensely Protestant, demanding common prayer and communion in the church in place of missal and mass. Marching hand in hand with their religious faith was one of the most powerful of human motives, self-interest. According to Green, "Forty thousand English families had been enriched by abbey lands." Had not the Pope in the reign of Queen Mary demanded the restoration of the church lands? Little wonder, then, that they feared Charles I and submission to the Papacy. When he ascended the throne in 1625, the middle class held the moneybags and thus

the balance of power. With true Stuart perversity the King refused to accept the obvious. The more the Puritan was driven the more stubborn he became in his demands for his rights and liberties. The struggle between high church and low church was daily become more bitter. Revolution was swiftly approaching.

Thus began the great Puritan migration to New England. In 1628 Endicott with two hundred in his company, came over and settled Salem, Mass. The Parliament of 1629 "was hardly dissolved when conclusions for the establishment of a great colony on the other side of the Atlantic were circulating among the gentry and traders and descriptions of the new country of Massachusetts were talked over in every Puritan household."

In 1630 Winthrop sailed with eight hundred, taking with them the charter of the Massachusetts Bay Company. Boston and adjacent towns were founded. Puritan ministers throughout the kingdom were being deprived, silenced, suspended. In 1638 the Crown forbade further sailing without a license; but many unable to procure licenses sailed for the New World nevertheless. In the years between 1630 and 1640 some 20,000 left England to find new homes in the wilderness. Upon the meeting of the Long Parliament in 1640 the migration ceased and only a comparatively few thereafter came over to New England.

Green, in his *History of the English People,* says of this large migration: "Thousands of the best scholars, merchants, lawyers, farmers were flying over the Atlantic to seek freedom and purity of religion in the wilderness. Great landowners and nobles were preparing to follow. . . . Nor were these immigrants like the early colonists of the south, broken men, adventurers, bankrupts, criminals; or simply poor men and artisans like the Pilgrim fathers of the Mayflower. They were in great part men of the professions and middle classes; some of them men of large landed estates. . . . The bulk were God-fearing farmers from Lincolnshire and the eastern counties."

It is true, as Adams points out in *The Founding of New England,* that a large number, perhaps a majority, came over for economic reasons, to better themselves; but the incentive, the mo-

tive, the mainspring of the emigration was the zeal of the Puritan to worship God "in his own way." Without that and the financial help of the wealthy Puritans, there would have been no such migration.

The living of the Rector, the Rev. Edward Shove, had been threatened frequently since 1629 when the King prorogued his third Parliament. In the calendar of the Privy Council were many entries against him as a recalcitrant Puritan. (Manuscript in British Museum.) In 1639 proceedings to deprive were finally instituted against him before the Court of High Commission. The case was adjourned from time to time on motion of the prosecution and was still pending when the Court was abolished by the Long Parliament. A full record of the trial may be found in the publications of the Camden Society.

In 1640 Charles I, unable to raise funds, summoned Parliament—known as the Long Parliament.

The Court of High Commission ceased to function. No further entries appear in its records. A year later, 1641, the Court was abolished and Strafford executed; Laud was executed in 1645. Four years later Charles I was beheaded, a subject of great annoyance and trouble to Mr. Dick in David Copperfield's boyhood.

The Rev. Edward Shove died in his rectory in 1646. In the parish register his death is noted by his son Benjamin: "Edward Shove, rector of this Parish, departed this miserable life the 14th day of February, 1646, and was buried on the 17th day of ye said month having been pastor above 30 years. *'Non est mortale quod opto';* freely translated: 'I choose immortality.' "

The parish register still remains in his church, St. Andrew's, enclosed in an ancient brass box.

St. Andrew's is situated in Gatton Park, a large and beautiful estate owned since 1888 by Sir Jeremiah Colman, Bart. The ancient Rectory, a large picturesque home, is also in the Park. (In 1930 my brother, Eugene Percy Shove, presented a bell to St. Andrew's in memory of our ancestors.)

Gatton ranked at least next to Old Sarum as a "rotten Borough." In 1542 Roger Copley, Kt., "only inhabitant" elected two

members to Parliament; in 1560 Lady Copley returned two members. In the reform bill of 1832 Gatton was disenfranchised—a case where Reform was up!

The parish register of Gatton was commenced by the Rev. Edward Shove's predecessor in the reign of Queen Elizabeth. The entries as to his immediate family were made by the Rev. Edward Shove in clear legible modern handwriting. On the second page of the Gatton register in childish handwriting appear the following verses:

"Sarah Shove his my name
With my pen I rot the seam."

"Elizabeth Shove his my name
With my pen I rot the seam
Hand if my pen had been better
I would have mended every leter
E. Shove."

The girls spelled as they heard English spoken by their nurse; as do today our white children in the South.

There are several Sarah and Elizabeth Shoves on both sides of the Atlantic to choose from as the mischievous versifiers. But the ink is the ink of Benjamin. His Sarah and Elizabeth are suspect.

## FAMILY OF THE REV. EDWARD SHOVE
## RECTOR OF GATTON

His wife was Margaret—place and date of marriage not found. Entries as to family in the registers of Leigh and Gatton are in his handwriting.

In parish registers date of baptism is given. Children in that day, as in many churches today, were baptized as soon as possible after birth.

Edward and Margaret had the following children:

Edward, born March, 1606.
Elizabeth, born September, 1608—Died May, 1613.
Joseph, born October, 1610.
Infant son, buried October, 1612.
Benjamin, born March, 1613.
(Parish Register, Leigh)
Margaret, born 1616.
Sarah, born 1618.

Margaret, wife of Edward Shove, buried June 19, 1641.
(Parish Register, Gatton)

## THE REV. EDWARD SHOVE, JR., GENT.—1606-1638

Edward Jr. was born at Leigh in March, 1606. No further entries as to him appear in either the Leigh or the Gatton parish register.

Edward Jr. entered King's College, Cambridge, when he was sixteen, the usual age at that time; matriculated, Easter term 1622; B.A., 1625; M.A., 1629. He was the first of the Shove family to "go up" either to Cambridge or to Oxford. At the time that he took his master's degree there were sorrow and dismay in every Puritan household throughout the land. The hope of his father that his first-born son would succeed him had crumbled to dust. The living of every Puritan clergyman was threatened. Even if his son was presented to a living, he would in all probability be deprived or silenced. New England was the promised land.

His birth and his years at King's are the only records we find in England. In the early records of New England we learn of him. In the late summer or fall of 1638 he with his wife and children sailed for New England. He never saw the promised land. Our unfortunate ancestor died on the voyage. His widow, Margery, and only two children, Elizabeth, eight years of age, and George, aged four, survived; an unusually small family at that time. Un-

doubtedly there was a first-born son named Edward, who died either in infancy or at sea.

His widow and the two children landed in Boston, Mass., about the first of December, 1638. Our ancestor, the Rev. Edward Shove, sailed with the company of the Rev. Ezekiel Rogers, A.M. King's, 1610. Rogers was the founder of Rowley, Mass. Probably Edward Jr. met Rogers while "in residence" at King's. As we have seen, plans for migration to the New World were being made by Puritan clergymen throughout England, in case of being deprived or silenced. Whether at Cambridge or later, the two became acquainted. Edward Jr., a Puritan, with his collegiate career and degrees, was the young man Rogers wanted as his assistant pastor in case he was deprived. Rogers's living had been threatened many times. He had several narrow escapes but through influence had succeeded in holding his positions. Finally in 1637 he was silenced or suspended. Immediately his plan to go to New England with a large company was under way. Our ancestor, Edward Jr., was appointed assistant pastor. They sailed in the late summer or fall of 1638, with an unusually large and wealthy company requiring several ships.

There were sixty original proprietors of Rowley, Mass. Taking into consideration their families, servants, farmers, and artisans, there must have been about three hundred, who sailed with Rogers's company.

Sailing to New England had been forbidden; too much wealth was being taken out of England.

From the Calendar of Acts of Privy Council: March 30, 1638. "Whereas it is reported that there are now eight ships assembled in the port of London and bound for New England [Puritan emigrants] it is ordered for reasons importing the State best known to their Lordships that the said ships be not allowed to sail and that the passengers and stores be disembarked."

April 1, 1638. The above order of March 30th is extended to cover all ships bound to New England.

April 6, 1638. The order is made general for all ports and permanent unless special license is given to each individual.

Oliver Cromwell and John Hampden were among the passengers disembarked under the order of March 30th (H.W.S.).

It is apparent from the above that Rogers and his company sailed secretly in their several ships.

Rogers must have been a greatly loved pastor, for Rowley, England, was completely wiped off the map. Evidently all the people residing in the village sailed with him. His church is still in the active service of God, serving the people of the surrounding parish.

Rogers belonged to a noted Puritan family of Essex. After receiving his master's degree at King's in 1610, he served as chaplain in the family of Sir Richard Barrington of Hatfields, Broad Oaks, Essex. In 1621 Sir Richard presented him with the living of St. Peter's, Rowley. Rowley was situated in East Riding, Yorkshire, near Hull. The Barringtons were Puritans.

Though we have no records as to the whereabouts of the Rev. Edward Shove, Jr., or his family, there are two rather convincing clues as to him and his family in 1634 and 1636.

In the awarding of seats in the church of Horley heretofore mentioned it is noted that "Mr. Shove" rented one of the seats. Edward Jr. was the only Shove entitled "Master," whose whereabouts at that time are not known. The record reads "Mr. Shove *for* Rolls." "For" indicates that he was occupying Rolls, but not the owner. An owner renting a seat is described by use of the preposition "of," as "Henry Shove *of* Benhames." Rolls is part of the residuary estate inherited by Edward's father. Edward Jr., his wife, Margery, and his children were living in 1634 upon his father's estate. His daughter, Elizabeth, was four years old, born in 1630, and his son, George, our ancestor in New England, was born in 1634, perhaps upon his grandfather's estate. It is evident that Edward Jr. married Margery when he was twenty-two or twenty-three years of age, the usual age at that time.

Probably Edward Jr. was in London at various times for a year or more previous to his sailing to New England in 1638, promoting with Mr. Henry Sandys, merchant and shipowner of Lon-

don, the Rogers Company, as was the custom during the Puritan emigrations.

We are agreed that Margery Shove was a member of the Sandys family, possibly a sister of Henry Sandys. She and Mr. Henry Sandys and his wife, Sybil, were admitted to membership in the Church of Boston at the same time on December 30, 1638. As three weeks' probationary period was required for admission to membership, it appears that Margery and the Sandys arrived in Boston about the first of December.

The name of her son "George" appears for the first time in the Shove family. In our research we found only one family in Surrey using the baptismal name of George. George Sandys (1578-1644), Traveler, Colonist, Poet, was the seventh and youngest son of Edwin Sandys, Archbishop of York. From 1621 to 1631 he was Colonial Treasurer of the Virginia Company. In 1631 he returned to England and died unmarried at Boxley, Kent, 1644. Possibly he was Margery's uncle.

In 1636 the Rector of Gatton, realizing that he might be deprived at any moment, conveyed to his son Benjamin his estate of Rolls, and to his son Joseph his estate of Gatwick, Chipstead; both estates inherited from John of Horley, reserving life estate to himself. Both estates were entailed.

Under the law of primogeniture, Edward, his first-born son, had exclusive right of inheritance. A generous settlement was no doubt made with Edward Jr. He waived his rights, and was thus supplied with funds sufficient for the voyage and to live on for some years. His widow, Margery, and her two children were able to live in Rowley, Mass., until 1655. In the deed of settlement is an obscure allusion to another son, scarcely noticeable to one who did not know that the Rector had three sons; a vivid illustration of the great fear continually in the heart and mind of every Puritan clergyman during the Laud-Strafford regime.

Continuing with the family of the Rev. Edward Shove, Rector of Gatton.

Joseph, second son of the Rector, born in Leigh, October,

1619, lived upon his estate of Gatwick, Chipstead, conveyed to him by his father. He was probably a farmer.

Joseph and Mary, his wife, had six children, five sons and one daughter born between 1625 and 1635: Edward, Joseph, Benjamin, John, Jeffry, Margaret.

His fourth son, John, went to New England, date unknown, and settled at Rehoboth, Mass., at about the time his cousin, the Rev. George Shove, was living there between 1660 and 1665.

Other than our line from Edward and Margery Shove there is no record of any others of our family in early New England except of John Shove and his daughters. This John Shove died of yellow fever at Boston in July, 1693. According to the *Memorial History of Boston,* it was the first case of yellow fever. Judge Sewall writes in his diary under date of July 24, 1693: "John Shove and —— Saxton died all of the Fleet Fever as is supposed besides others. The town is much startled." In the vital statistics of Rehoboth is recorded the birth of Priscilla, daughter of John Shove, June 22, 1680; also the marriage of Mary Shove and Jon. Fuller, Jr., February 11, 1687. Also the marriage of Phebe Shove and Nehemiah Millerd, March 3, 1696. John Shove was first cousin of George Shove.

Commander Shove writes that there is a line of Jeffry Shoves still living in England. If descendants of Joseph Shove, they are the only descendants in male line of the Rev. Edward Shove, Rector of Gatton, now living in England.

Rev. Benjamin Shove, Gent. (1613-1666), Vicar of Leigh, 1644, Rector of Gatton, 1646-1666, third son of the Rector, was born in Leigh, March, 1613. He matriculated at King's College, Cambridge, 1631; B.A., 1634; M.A., 1637. Presentations to the livings were from the Long Parliament. He died in 1666 and was buried beside his father in the Church of Gatton. His father's lifelong hope that a son would succeed him as Rector of Gatton was realized.

Benjamin and Frances, his wife, had seven children, three sons and four daughters: Benjamin, Francis, John, Margaret, Mary, Elizabeth, Sarah—born between 1637 and 1654.

The brothers Benjamin and John "who followed the hounds" were great-great-grandsons of the Rev. Edward Shove, Rector of Gatton. Ministers' sons "can do."

The last two entries in Chipstead parish register:

Benjamin Shove, died January 13, 1756.

John Shove, died May 20, 1758.

Entries in the Gatton parish register as to the Shove family, of baptism, marriage, death, continue until September, 1726. The last entry is the marriage of Mary Shove. Edward Shove was churchwarden in 1666. In 1690 Edward Shove, probably son of Edward last mentioned—was churchwarden. Robert *Pepys* was the Rector. Last entry in Gatton parish register is 1812.

George III is King of England, James Madison is President of the United States, and our second war with England is on.

Eventful years, these centuries. The beginning of modern learning, modern thought, modern science, modern life. Man is experimenting, trying to find out how "the wheels go round" and why. He calls out Kipling's "six honest serving men."

Columbus: An unknown continent is discovered: America.

Galileo, Copernicus, Newton, Harvey, Halley: A new heaven and a new earth revealed. Bringing to us modern science, with its continuous revelations of matter, life, mind, soul; of time and space; of the infinite universes; revealing unto us God: The Supreme Infinite Intelligence; Father of All; The All-loving; The All-merciful. "It is not hard to find God, provided you do not trouble yourself to define him."

Francis Bacon, Locke, Hobbes: New schools of thought and philosophy.

Will Shakespeare, the Incomparable: Revealing Man unto himself; all his strength; all his weakness.

The Bible is in the homes of England. The people are learning to read. The Englishman is thinking, speaking, writing of personal rights, personal liberties, of security in his home; freedom of religion; freedom of speech, of writing, of the press; of his rights in his government; and boldly proclaims "Government is derived from the people." All embedded in our Constitution.

## New England

When Rogers's Company landed in Boston in several ships, in the fall of 1638, the Puritan colony of Massachusetts Bay had been in existence ten years.

The ship in which Rogers sailed was the *John of London*. He brought with him the first printing press in America. He must have arrived in New England early in the fall of 1638 as he visited Providence and New Haven. Whether he was in these places before arriving in Boston is not clear.

Rogers's plans were known throughout England in Puritan homes. He was urged to settle in New Haven and in Providence. As early as February 15, 1638, the Providence Society was urging him. At a meeting of the Society held in London on March 1, 1638, liberal grants of land were offered "to those of gentle blood" in his company and representation in the local legislative body. In Rogers's party were "many of wealth and quality." The New Haven Society was also urgent, and apparently Rogers made some agreement to settle in New Haven, which afterwards caused him considerable embarrassment.

The first record of his arrival in Boston is found in Winthrop's *Journal* under date of December 2, 1638: "Ezekiel Rogers, son of Richard Rogers of Weathersfield in Essex, a worthy son of so worthy a father, lying in Boston, with some who came out of Yorkshire with him, where he had been a painful preacher many years, being desirous to partake of the Lord's Supper with the Church of Boston, did first impart his desire to the Elders, and having

given them satisfaction, and before the sacrament, being called forth by the Elders, he spoke to this effect, viz: that he and his company (viz: divers families who came over with him this Summer) had of a good time, withdrawn themselves from the Church Communion of England, and that for many corruptions, which were amongst them. But first he desired that he might not be mistaken as if he did condemn all there, for he did acknowledge a special presence of God there in three things: 1. in the soundness of doctrine in all fundamental truths; 2. in the excellency of ministerial gifts; 3. in the blessing upon the same for the work of conversion and for the power of religion in which there appeared more, etc., in England than in all the known world besides. Yet there are such corruptions, as since God let them see some light therein, they could not with safe conscience join any longer with them. The first is their National Church; second, their hierarchy, wholly antichristian; third, their dead service; fourth, their reserving (nay compelling) all to partake of the seals; fifth, their abuse of excommunication, wherein they corrupt many a Godly minister, by causing him to pronounce their sentence, etc., they not knowing that the fear of excommunication lies in that. Hereupon they bewailed before the Lord their sinful partaking so long in these corruptions, and entered a covenant together, to walk together in all the ordinances, etc."

In his will Rogers gives the following account of losing the benefice of St. Peter's: "For refusing to read that accursed book that allowed sports on God's Holy Sabbath, or Lord's Day, I was suspended and by it and other sad signs of the times driven out with many of my hearers into New England." Of the "accursed book" and the Lord's Day, Green in his *History of the English People* writes: "The Puritans identified the Lord's Day with the Jewish Sabbath and transferred to the one the strict observance which were required for the other. The Laudian clergy on the other hand regarded it simply as one among the holidays of the church, and encouraged their flocks in the pastimes and recreations after service which had been common before the Reformation. The Crown under James had taken part with the latter, and

had issued a 'Book of Sports' which recommended certain games as lawful and desirable on the Lord's Day. The parliament as might be expected was stoutly on the other side, and had forbidden pastimes by statute. The general religious sense was undoubtedly trending to a stricter observance of the day, when Laud brought the contest to a certain issue." He "ordered every minister to read the declaration in favor of Sunday pastimes from the pulpit. . . . One Puritan had the wit to obey and close the reading with the significant hint 'You have heard read, good people, both the commandment of God and the commandment of man, obey which you please.' But the bulk refused to comply with the Archbishop's will. The result followed at which Laud no doubt had aimed. Puritan ministers were cited before the High Commission and silenced or deprived."

Rogers finally decided to settle near Boston. The present site of Rowley, Mass., was chosen. His company in 1639 purchased the site from the owners, paying for the same £800, a sum equivalent today in purchasing power at present price of gold to nearly $100,000.

Winthrop in his *Journal* gives the following account of the transaction: "2nd Mo. (April) 1639. A plantation was begun between Ipswich and Newbury. The occasion was this: Mr. Eaton and Mr. Davenport having determined to set down in Quininpiack (New Haven) there came over one Mr. Ezekiel Rogers. . . . This Mr. Rogers being a man of special note in England for his zeal, piety and other parts, they labored by all means to draw with them to Quininpiack, and had so far provided with them, being newly come, and unacquainted with the state of the country, as they had engaged him; yet being a very wise man and considering that many of quality in England did depend upon his choice for a fit place for them, he agreed upon such proposition, and cautious as though they promised, to fulfill them all (whereupon he sent divers of his people there before winter) yet, when it came to, they were not able to make good what they promised. Whereupon he consulted with the Elders of the Bay, and by their advice, etc., holding his former agreement released he and his people took that

place by Ipswich, and because some farms had been granted by Ipswich and Newbury, which would be prejudicial to their plantation, they bought out the owners, disbursing thereon about eight hundred pounds, and he sent a pinnace to Quininpiack to fetch back the rest of his people, and Mr. Eaton and Mr. Davenport and others of Connecticut (being impatient of the loss of him and his people) staid the pinnace and sent a messenger with letters of purpose to recover him again. This made him the Elders to assemble again and he showed them the letters they sent (which wanted no argument, though some truth), but he made the case so clear by letters which had passed between them, etc., as they held him free from all engagements, and so he returned answer to them, and went on with his plantation."

"Ye Widdow Margery Shove" and Henry Sandys and his wife, Sybil, were admitted to the Church of Boston, December 30, 1638. Sandys, a merchant of London, was owner of the ship *Welcome* on which undoubtedly our unfortunate ancestor, the Rev. Edward Shove, A.M., and his family sailed.

From Winthrop's *Journal,* December, 1638: "Two ships which came over this year much pestered, lost many passengers and some principal men, and many fell sick after they were landed and many of them died. There came over this summer twenty ships and at least 3,000 persons, so they were forced to look out for new plantations."

A child born to Mr. and Mrs. Sandys shortly after their arrival was named "Deliverance." No words could better describe the terror and disaster aboard the ship *Welcome* than that one word "Deliverance."

The widow Margery and her children remained in Boston until 1640, when they settled in Rowley. At the time that Margery was living in Boston, it was already becoming prosperous owing to the great influx of new arrivals and the wealth they brought with them.

The mud huts and tents of its early days were gradually disappearing and houses of wood, stone, and brick were taking their place. It was not until 1640 that a new and larger "Meeting

House" of wood was erected. In 1638 there was an unusually large number of new arrivals. Winthrop in his *Journal* gives us a fair conception of the times: "Many ships arrived this year [1638] with people of good quality and estate; notwithstanding the council's order that none should come without King's license; but God so wrought that some obtained license and others came without." He notes also that there were forty to fifty Cambridge men in the colony and quite a number from Oxford. It is estimated that by 1640 there was one Cambridge or Oxford man to every one hundred and fifty inhabitants: Harvard University had been founded at Cambridge, and its first building erected.

Winthrop's *Journal,* December, 1638: "The Court taking into consideration the great disorder generally through the country of costliness of apparel, and following new fashions sent for the elders of the churches, and, conferred with them about it, and laid it upon them, as belonging to them, to redress it, by urging it upon the consciences of their people, which they promised to do. But little was done about it, for divers of the Elders' wives, etc., were in some measure partners of the disorder." In 1639 laws were enacted against profiteering; also fixing prices and wages. These laws had apparently as much effect as did the attempt to stop the women from following the fashions. The inevitable reaction against Puritanism with its denial of all beauty, joy, and pleasure in life was already setting in, both in Old and in New England.

The early colonists naturally brought with them their inherited customs and habits, including their formal class distinctions. In early New England three social classes were generally recognized and accepted as the natural law of society. Proud that they had the gentry with them, they were most particular in the use of titles. The highest class bore the title of "Gentleman" ("Gentlewoman") having in England the right to possess a coat of arms and to carry a sword. Included in this class in colonial New England were the ministers and their wives, limited of course to ministers of the established Puritan Church of Christ; also the higher magistrates, but not the deputies. The title of address was "Master" (since degenerated into the rather meaningless "Mister" of the present

day), "Mistress" or "Madame." In writing, the symbols "Mr." and "Mrs." were used. The next class was the great bulk of the people of property, yeomen, tradesmen, etc., dubbed "Goodman" and "Goodwife." Third was the servant class. A fourth class seldom mentioned comprised Negro and Indian slaves. One having the right to vote was a "Freeman" as in England. The Harvard graduate during the time he was working for his degree of Master of Arts was called "Sir." Loss of reputation was attended by loss of title. One Josias Plaistowe, H.U., was convicted of stealing corn from the Indians, fined five pounds and ordered "thereafter to be called the name of Josias and not Mr., as formerly he used to be." The Rev. William Hubbard, M.A., Harvard, Pastor of Ipswich, was rebuked by his church for marrying out of his class "though she was a serious and worthy woman." Even distinction of dress according to social rank was regulated by law.

On December 3, 1639, Rogers was duly installed as Pastor; John Miller, M.A., Gonville and Caius, Cambridge, Assistant or Teacher, the position originally intended for our ancestor, Edward Shove, M.A.; Humphrey Reyner, Ruling Elder; Thomas Mighill, Deacon.

Each of the larger and more wealthy companies of the early Puritan colonists had two ministers known as Preacher, or Pastor, and Teacher, or Assistant. Their respective functions are defined by Cotton Mather in his *Magnalia Christi Americana:* "The Pastor's special work is to attend to exhortation and therein to administer a word of wisdom; the teacher is to attend to doctrine and therein to administer the seals of that covenant unto the dispensation whereof they are alike called; as also to execute the censures, etc." Both were head of Church and School.

Of the sixty-one original proprietors, seven are designated in the early records as belonging to the gentry: Mr. Ezekiel Rogers, Mr. John Miller, Mr. Edward Carleton, Mr. Henry Sandys, Mr. William Bellingham, Mr. Thomas Nelson, and Mrs. Margery Shove. A committee of leading citizens was appointed to make allotments of land to the several purchasers. The first allotment was homesites. Margery Shove received a two-acre lot on Wethers-

field Street between Elder Reyner's and Deacon Mighill's; Rogers's was next to Reyner's, Miller's next beyond Rogers. Sandys's lot was four lots further on. Mistress Margery received land in all subsequent allotments, consisting of arable lands, uplands, salt marshes, and so on, until she finally owned some fifteen acres. She also had rights of pasturage on the commons. Among the original purchasers were William Stickney, Richard Swan, Michael Hopkinson, who, with Margaret Crosse (Widdow), were admitted to the Church of Boston one week later than Margery Shove. Sandys, Stickney, Swan, and Hopkinson were dismissed "to ye gathering of a church at Rowley, November 24, 1639."

Rowley, as each of the early Puritan plantations, was founded primarily as a church; all else in life was incidental and subordinate to this "one increasing purpose" of the Puritan, who had risked life and fortune to worship God in his own way. With the same purpose the colony was organized and governed as a Church-State, a Theocracy, in which the ministers were the virtual rulers. Governor Winthrop puts it this way: "Whereas the way of God has always been to gather his churches out of ye world, now ye world, or Civil State, must be raised out of ye churches." Consequently, no one but church members had the right of suffrage. In 1631 the General Court enacted "and to the end of the body of the commons may be preserved of honest and good men, it was ordained and agreed that for time to come no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same."

Just when Margery Shove removed to Rowley with her children is not certain, but probably not later than 1640. If she and her children went overland, they traveled on foot or horseback over Indian trails through forests abounding in game, deer, caribou, wild turkey, pigeons, besides many carnivorous animals: bear, wolf, panther. The Indians at that time were friendly.

The home lot of Margery Shove was located by the committee on allotments among the high officials of the church. She was the only proprietor of early Rowley to receive a special appropriation: "At a towne meeting held the 8th day of the 8 moneth 1652, it

was granted by the Towne that the ten pounds which was formerly promised by them should be paid into the deacons within a moneths warning by them given whether they shall need it to build or purchase a house for the use of Mistress Shove." Probably her first house, occupied by her as late as 1650, had been destroyed by fire. The chimneys of the early houses had been constructed of clay or mud wattled with such things as twigs and straw, and fires were frequent. In this manner all of Rogers's papers, correspondence, and records were lost, when his house was burned. Robert Hunter of Rowley in his will 1647 gave "to Mistress Shove forty shillings which I desire may be for helping her sonne when he is to goe to Cambridge." Richard Wickham was granted "two gates" by the town officers, for work done for Mrs. Margery Shove "when she was in her illness." It is apparent that the widow had considerable means when she first arrived, but her property must have melted away rapidly with two children to support and educate, besides probably a loss by fire. In 1643 she was taxed 4*s.* 6*d.* for "cattle." As the rate was 1*s.* 6*d.* per head for one-half year, it can be readily calculated how many head she owned. The taxgatherer apparently had no difficulty in figuring the tax.

In the records of the Ipswich Quarterly Court held in 1650 is found the following quaint account of the trial and conviction for theft of a servant of the Widow Margery:

"Mary Cross of Rowley presented 8 mo. 1650 for lying and pilfering, wit: Elder Raynor and Deacon Michael." Here follows warnings to defendant and others and the names of the trial jurors. "Humphrey Reyner and Thomas Mighill certified that being at the house where Mary Crosse lived as a servant to Mistress Shove, having been called to take care of the latter's goods in her absence and inquire about some bags that belonged to Mistress Shove, they saw two or three bags containing corn and opening them found not corn, but malt. Mary Crosse said that the malt belonged to Goodman Crosse and she had it to grind for him. She further said that Crosse had this and one bushel of rye malt from Charles Browne but Goodman Crosse and Charles Brown denied it. She afterwards said she took it out of Mr. Rogers' chamber without

his or his servants' knowledge. Thomas Mighill testified that the malt Mary West said was Goodman Crosse which Elder Reyner and he saw at Mistress Shove's house, where Mary West was her servant, she confessed before Mr. Rogers, Elder Rainer and myself to have taken from Mr. Rogers' chamber. That Joseph Jewet said she had given into his book to pay 13*s.* 6*d.* in rye malt and that Goodman Cross said she was to pay him three or four bushel." Upon conviction she was ordered "to pay Mr. Rogers twelve shillings witness fees and ten shillings for a proven lie." A very good court record, but one becomes confused as to whether Mary Crosse or Mary West is the liar and pilferer, until it is discovered that Mary Crosse is the wife of Twyfourde West. A righteous judgment! Mr. Rogers is indemnified; Mary is fined for lying and her theft is forgiven her. The Rev. Mr. Rogers had his good brown October ale as usual.

On the 13th day of September, 1650, George Shove entered Harvard University. May 26, 1653, Elizabeth Shove was married to John Mills, Jr., of Braintree by Governor Richard Bellingham. A year later, August 17, 1654, Mistress Margery married Richard Peacock of Roxbury, the Governor performing the ceremony. Governor Bellingham lived in Rowley for some years in the sixteen-forties, and was undoubtedly a personal friend of the family. Margery sold her property in Rowley and removed to Roxbury. Peacock was a widower with two sons ten and twelve years of age. He was a member of the Church of Roxbury, a Freeman, and an original donor of the Free Schools. He was "dismissed to ye church of Boston 9th day 5th month 1655." He sold his homestead of two acres in Roxbury to the Rev. Thomas Welde, first Pastor of the First Church of Roxbury, and moved to Boston. Peacock died in 1669; administration of his estate being granted in April of that year.

Margery lived the latter years of her life with her son George, who was then Pastor of Taunton. She died in 1680, and was buried in Taunton on the 17th day of April, 1680. A woman of the stuff of pioneers. Many of the early arrivals found themselves unfitted for the hardships of the New World and returned to Eng-

land. Margery, however, bereft of her husband and left with two young children, carried on, clinging steadfastly to the plans she and Edward had formed in England. She brought up and educated her children, and finally saw her son ordained a minister of God in the faith and chosen church of his father. That she had personality and charm is evidenced by the care and affection extended to her by those who came over with her and settled in Rowley. The will of Robert Hunter leaving a small legacy to Margery for her son's education at Harvard, probated when George was only twelve or thirteen years old, vividly reveals the mind and character of his widowed mother. Thus, early in his life she had determined that her only surviving boy should follow his father and grandfather in the ministry of Jesus Christ. It is probable that, from the time of her husband's death, she had made up her mind that her son should carry on the work for which his unfortunate father had laid down his life. This furnished the strongest incentive possible for her to remain in the wilderness and fight it out, enduring all things. She did not remarry until George had finished his Harvard education. George did not disappoint her. She died in his home, sitting under his ministry the last years of her life—a rich reward.

John Mills, Jr., the husband of Elizabeth Shove, was a son of John Mills, who arrived in Boston in 1631, removed to Braintree in 1641, and died there in 1678. In his will he expresses the desire "that one of John's sons may be fitted for the ministry, which was the employment of my predecessors unto the third if not the fourth generation."

John Jr. and Elizabeth had nine children, the first-born, Elizabeth, the second, Sarah. The fifth child, Edward, born June 29, 1665, graduated from Harvard in 1685, and for forty years was a teacher in the schools of Dorchester and Boston. His mother, Elizabeth, lived to be eighty-one years of age and died in Braintree, August 8, 1711.

Rev. George Shove, Gent. (1634-1687), entered Harvard in its eleventh class. He was one of seventeen entering in 1650 and 1651 who did not graduate. There was only one graduate in 1654;

and only two in 1655. The reason for this is stated by both Thomas Prince and Cotton Mather. Prince, writing of Samuel Torrey, says: "I suppose he was admitted into Harvard College about 1650, and should according to the preceding custom, have taken his first degree in three years. But the corporation making a law that the scholars should study at college four years before they commenced Batchelors in Arts; several scholars tho' they were acquited as good as any before them" did not graduate. Mather, in his *Magnalia,* says: "Upon dissatisfaction about hardship which the scholars thought put upon themselves in making them lose a good part of a year of the time whereupon they claimed their degree there was a considerable number, even seventeen of the scholars, which went away from the college without any degree at all." Among the seventeen were Governor Winslow, the Rev. Mr. Samuel Torrey, the Rev. Mr. Icabod Wiswall, the Rev. Mr. William Brinsmead, the Rev. Mr. Pelatiah Glover, the Rev. Mr. George Shove.

The following description of the founding of Harvard is in *New England First Fruits* published in London, 1643: "After God had carried us safe to New England and we had builded our homes, reared convenient places for God's worship and settled the Civil Government, one of the next things we longed for, and looked after, was to advance learning, and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust. . . . Over the college are twelve overseers, six of them of the magistrates, the other six of the ministers." Requirements for admission: "When any schollar is able to understand Tully, or such like Latine Author ex tempore, and make and speake true latine in verse and prose and decline perfectly the paradigms of Nounes and Verbes in the Greek tongue; let him then and not before be capable of admission into the college." The average age of entrance was sixteen. Who could enter under these requirements today?

To receive his bachelor's degree: "Every schollar that on proof is found able to read the Originalls of the Old and New Testament into the Latine tongue, and to resolve them logically; withall being of Godly life and conversation; and at any publick

act hath the approbation of the overseers, and Master of the College, is fit to be dignified with his first degree." To receive the master's degree: "Every schollar that giveth up in writing a system of Synopsis, or Summa of Logick, Naturall and Morall Phylosophy, Arithmitick, Geometry and Astronomy; and is ready to defend his Thesis in positions; withall skilled in the Originalls as abovesaid; and so approved by the Overseers and Master of the College at any publique act is fit to be dignified with his 2nd degree." The prescribed course of study was, as at Oxford and Cambridge and all the great universities of Europe, medieval and monastic. "From the break up of the Roman Empire to the beginning of the Colonial Empire, the clergy had been the leaders in thought and instructions. As a rule they were the makers of books, the leaders in schools and universities, the compilers of laws, the guardians of all things of the spirit." (Beard, *Rise of American Civilization.*)

Tuition and expenses of college were paid in money, articles of value, grains, meat and other good supplies, hides, furs. The early account books of the college Steward are full of quaint items of payment. As the Church was directly interested, its members were accustomed to help in the education of boys showing ability, especially the proverbial minister's sons. Joseph Jewett of Rowley helped George Shove and other boys at Harvard. Payments for George were made by Jewett from October, 1650, to April 1, 1652.

Little is known of George Shove for several years after leaving Harvard. He probably lived with his mother after she moved to Boston. Apparently the family attended "Old South," as in 1678 the widow of the Rev. Mr. John Norton, its former Pastor, bequeathed to the Rev. Mr. George Shove a portion of her husband's library. He was in Boston in 1658, as in April of that year he and Margaret Rawson witnessed an administrator's bond to Mr. Edward Rawson, Secretary to the Colony.

For some years prior to 1665 he lived in Rehoboth, where according to family tradition he was assistant of the Rev. Mr. Samuel Newman. Probably he assisted Mr. Newman in the revision of the *Cambridge Concordance.* Newman was an Oxford graduate, and after receiving his master's degree took holy orders. Owing to per-

sistent nonconformity he was subjected to constant persecutions and harried from place to place. After his seventh removal, he sailed to New England in 1636. After serving as Pastor in Dorchester and Weymouth, he founded Rehoboth in 1644, where he remained as Pastor until his death in 1663. Newman was a noted scholar and compiled a concordance of the Bible which went through five editions: first, London, 1643; fourth, the well-known *Cambridge Concordance,* 1683; last edition, London, 1720. While at Rehoboth he revised the work. It is said that he wrote a large part of it by the light of burning pine knots. By his last will the bulk of his property was left to his children.

The year after Mr. Newman's death George Shove married his oldest daughter, Hopestill, July 12, 1664. Her brother Antipas, H.U., was ordained Pastor of Wenham in 1663, and in 1668 married Elizabeth Winthrop, daughter of the Governor. Another brother, Noah, H.U., succeeded his father as Pastor of Rehoboth.

On November 17, 1665, George Shove was ordained Minister of Taunton, then in the colony of Plymouth. Following the custom of the day, upon invitation a committee from the church of Dorchester attended and assisted at the ordination. Taunton was founded in 1638 by citizens of Dorchester. George remained Pastor of Taunton until his death, 1687. It is not known whether his sermons were published; none are now extant. That he was the author of a work bearing the title *Golden Apples* appears from a letter of Judge Sewall to Seth Shove. The title was apparently taken from the proverb "A word fitly spoken is like apples of gold in a picture of silver."

In December, 1680, the General Court of Plymouth proclaimed a fast day to be held March 4, 1681, in memory of the late Governor Winslow. Our ancestor was honored by being chosen to conduct the services of his Harvard classmate. The fast day "was attended and carryed on by Mr. Shove praying and preaching in the forenoone, Mr. Arnold, Mr. Wiswall and the Pastor praying afternoone."

In 1670 the Rev. George attended with other ministers and magistrates of Plymouth Colony, including the famous Eliot, the

ordination of Richard Bourne as Pastor of an Indian church at Marshpaugh (Marshpee). The membership of the church was made up of Bourne's "own disciples and converts."

In 1685 Mr. Shove reported to the government of the colony "that there were 80 scholars on the list of the Taunton School, some of whom had entered latin." Under the early New England polity the minister was head of School as well as Church. It is a family tradition that our ancestor personally supervised the school; if so, he must have possessed untiring energy and zeal.

Two incidents in the life of George Shove reveal something of the times and customs. In 1671 a boy fifteen years of age was convicted of "speaking abusive words against Mr. Shove." The judgment of the court reads:

"Att the General Court of Election held at the Towne of Plymouth the fifth day of June Anno Dom, One Thousand six Hundred Seventy and One.

"Before Thomas Prence, Esq., Gov. John Alden, Thomas Hinckley, Josias Winslow, Nathaniel Bacon, William Bradford, Constant Southworth, Assistants.

"Nathaniel Woodward for speaking abusive words against Mr. Shove, the Pastor of the Church of Taunton, was sentenced by the Court to sitt in the stocks during the pleasure of the Court, which accordingly was performed."

Let us hope that the Court did not get much "pleasure" out of it, and that Nathaniel was soon released. Perhaps the boy was birched or kept after school for not correctly construing his Latin and took his revenge in the immemorial manner of boys.

Several years after the Puritan migration ceased in 1640 currency became very scarce and the colonists were hard pressed for a medium of exchange. As Taunton had ironworks, iron bars were used in place of money. Some years ago many letters and orders were found in an old ledger of the company kept by Captain Thomas Leonard, who was Manager and Treasurer in George Shove's day. Two of these orders relate to our ancestor and illustrate the courtesy of the time in business matters. "Ensign Thomas Leonard: Please to pay the bearer One Hundred of Iron, yt is due

on Mr. Shove's acc't to my wife. Taunton ye 16 of ye. 1st Mo. 1685-6. Your friend, Walter Dean."

"For the Rev. Mr. George Shove, Pastor of the Church of Christ in Taunton these:

Ensign Leonard:

Pray deliver to John Hodges or his order One Hundred and a half of iron on account of

Your friend

Mar 14 '83-4 George Shove."

Our ancestor was married three times and had a large family. George and Hopestill had the following children:

Edward, born April 28, 1665—Died August, 1666.
Elizabeth, born August 10, 1666.
Seth (see Genesis 4:25), born December 10, 1667.
Nathaniel, born July 16, 1669.
Samuel, born June 16, 1670.
Sarah, born July 30, 1671.
(Plymouth Colony Records)

"Mistress Hopestill Shove, the wife of Mr. George Shove, died the 7th of March 1673."

George Shove's second wife was Hannah (Bacon) Walley, widow of Thomas Walley, son of the Rev. Mr. Thomas Walley, Pastor of Barnstable. Hannah was a daughter of Nathaniel Bacon, Esq., and Hannah (Mayo) Bacon. Bacon was a prominent and influential citizen of Plymouth Colony. He was Deputy of the General Court, 1652 to 1667. In 1667 he was elected Assistant and was successively re-elected each year until his death in 1673. Hannah's mother was a daughter of the Rev. Mr. John Mayo, M.A. (Cambridge University), first Pastor of the Second Church of Boston (Old North) from 1655 to 1673. George Shove and Hannah had the following children:

Mary, born August 11, 1676.
Johanna, born September 28, 1678.
Edward, born October 3, 1680.
Yet Mercy, born November 7, 1682.
(Life and career of Mary, Johanna, and Yet Mercy not known.)

It is significant that none of the children are named after their parents. With the exception of Seth, Nathaniel, and Yet Mercy all receive family names. Edward, Elizabeth, and Johanna had been baptismal names in our family for two centuries. Sarah receives her name from her great-aunt, Sarah Shove, born at Gatton, 1613; Mary from Mary Shove, born at Gatton, 1643, a daughter of George Shove's uncle, the Rev. Benjamin Shove. Samuel is named after his maternal grandfather, the Rev. Samuel Newman.

Hannah, second wife of the Rev. George Shove, died in September, 1685. On December 8, 1686, our ancestor married Mrs. Sarah Farwell, widow of Thomas Farwell, one of the original proprietors of Taunton. A few months later, on the 21st of April, 1687, George Shove died, fifty-three years of age. He left a moderate estate, but fortunately sufficient at that time to support and educate his children, all under twenty-one years of age.

He was a large landholder. He was one of fifty-three purchasers of a large tract known as the North Purchase, comprising the present towns of Norton, Easton, and Mansfield. This tract had been bought by the Plymouth government from Massasoit for £100 and the people in Taunton had purchased from the government. Through an oversight, the name of George Shove was omitted from the deed. His petition to the Court was granted and his name ordered in the original deed, the great bulk of the purchasers assenting. The Rev. George was also one of the seventy-seven purchasers of a tract known as the South Purchase, comprising a large part of the present town of Dighton. This tract was purchased by the Colony from King Philip for £273. In 1677 he and four others of Taunton purchased Assonet Neck, a tract of land lying between Taunton River and Assonet Bay. In 1680

this tract was partitioned among the several purchasers. Assonet Neck was seized by Plymouth Colony from the Indians to pay in part the expenses of the "Narragansett Fight" in King Philip's War. This peninsular tract of land comprises the southwesterly portion of the present town of Berkeley. Descendants of George Shove are still living in the vicinity. The home in which his children were born and where he and his mother died was situated in High Street in Taunton between Winthrop and Cohasset streets.

His will was made on the 10th day of April, 1687, only a short time before his death, April 21, 1687. The will is not in his handwriting, as appears from a photostatic copy in my possession. In his will he is described as "George Shove, Gentleman." In accordance with English usage, he enjoys the rank and title, as sole surviving son of his father, Edward Jr. (See Addenda, Pope's *Pioneers of Massachusetts.*)

His will reveals a fair and just man. He takes cares of his children and turns back to his wife the property received from her upon their marriage. We trust that his Indian, Anthony Doe, served his probationary term well and won his freedom. It is interesting to note that the common law of England as to primogeniture is entirely discarded.

As to the character, personality and ability of our ancestor, George Shove, Gent., let his contemporaries speak. Judge Sewall in his diary: "Thorsday, April 21st, 1687. Mr. Shove died on Thorsday about 9 mane: was buried the Friday following. Mr. Fisk, Keith, Auger, Woodbridge there and Major Walley. . . . Friday 22, Seth Shove comes to town in the morn, and brings news of father's death yesterday. I let him have my horse to ride to Taunton. Mr. George Shove was a principal light in those parts and the death of their Saint George at this time calls for special mourning."

Three years later in a petition of the leading officials of Taunton to Governor Hinckley appears the following expression of esteem and affection: "Great changes have been in the world and sad among us; and among the rest our former reverend Pastor,

Mr. Shove is taken from us; yet we trust his memory is precious to Your Honor."

His letters reveal him as a mild and tolerant Puritan divine for his time and day. Happily we find nothing in them of the fierce fanaticism of certain rulers of the Massachusetts Bay Colony. His language and style are modern, not a trace in them of the quaint Biblical phraseology affected by certain of the extremists. As a careful, fair-minded man he reserves final judgment until all the facts are before him. If lawbreakers and murderers convicted upon sufficient legal evidence are not properly dealt with, he foresees the breakdown of law, and society left unprotected. A sound English policy still existing; one that we might well emulate, when through our faulty criminal procedure and false sentimentality our record of crimes is bringing upon us the reproach of all civilized people. His citation of Numbers 35:33 is apt. Look it up. I had to.

He was against the Quakers having the right of vote. That was natural, as the Puritan Church of Christ was the Established Church, and was supported by the State. Just as naturally the Quaker was against being taxed for a church and creed in which he did not believe. As to the profanation of the Sabbath day he is thoroughly Puritan in thought and faith. His father had laid down his life for that faith. In his letter of July 3, 1683, he speaks of "Quakers and seducers." He uses the word "seducers" in its original broad meaning, that is: seducers of the (his) true faith by high immorality, blasphemy and irreverence towards and against that faith. The "Pocasset" lands were situated along the shore comprising Swansea and adjoining towns. "Thomas Case and his crew" were Quakers. Many of George Shove's descendants were for generations members of the Swansea Society of Friends. It appears from his letter of February 23, 1682, that he and Brother Walley had shortly before returned from England. Perhaps he took some of his family with him to visit the ancestral home.

The Quakers had their fanatics, as well as the Puritans, and unfortunately among the earlier arrivals of Friends in New Eng-

land were many "Quaker Rantors" who were contemptuous of authority and boldly and sadly reviled the magistrates and ministers. In fact, upon all the evidence there is considerable justification for our ancestor in opposing the granting of the franchise to Quakers. The Puritan had founded his church-towns in the wilderness, risking life and fortune in order to worship God in his own way. The Quakers refused to take the oath of allegiance; they were opposed to the polity and creed of the State-Church and refused to support it; they believed that its ministers were not "true followers of Christ." In addition, there is a natural repugnancy in granting equal rights and privileges to any group or sect which by reason of faith or belief is not willing to bear an equal burden of duties. The query, however, remains in one's mind: Did not our Quaker ancestors live more closely to the gospel of Jesus than did our Puritan ancestors? The Quakers under persecution constantly increased in numbers just as did the Puritans under Laud and Strafford. History reveals only one cure for heretics; that is, annihilation. That was the method of Joshua, who believed he was acting under command of his God.

In Vol. 1 of *Massachusetts Historical Collections* (1st series), page 204, is a letter from John Cotton to Increase Mather referring to Mr. Shove's criticisms of "Mr. H's history." The work alluded to is a history of the Indian war, "King Philip's War," by the Rev. William Hubbard (the minister who was rebuked for marrying out of his class). Mr. Shove was in a position to speak with authority. Taunton was army headquarters; and it was in his meeting-house that King Philip previous to the war had signed the covenant of peace and surrendered his arms. Taunton suffered only a slight raid, which fortunately was discovered in time to prevent disaster. Rehoboth, however, was practically destroyed. Increase Mather also wrote a history of this war, and John Cotton published a criticism of Hubbard's *History*.

It is rather surprising to find in the letters of George Shove that the power of an organized minority was known and recognized by him even in a government of limited franchise.

We are accustomed to speak and think of the Plymouth Col-

ony as being settled and populated by our Pilgrim Fathers, an error into which certain eminent authorities have carelessly fallen. In 1627 there were but about one hundred and ten left in the entire colony. (See Baylies, *History of the Old Colony of Plymouth.*) By 1630, as has been said, it had become not a question of extension for our Pilgrim Fathers, it was rather a question of existence. The Puritans came just in time and overflowed into Plymouth territory, settling in Plymouth and Scituate and founding new towns as church settlements, as in the Bay Colony. Their ministers, including Plymouth and Scituate, were graduates of Oxford and Cambridge, harried out of England because of Puritanism. Ralph Partridge, M.A., the first Pastor of Duxbury, a Cambridge University graduate, is quoted as saying: "Being hunted like a partridge in the mountains I fled to New England."

The minister was accordingly the principal man in his community as in the sister colony; and was called upon and expected to advise the government especially in matters involving morals and religion. However, the clergy of Plymouth Colony never had the power acquired by their fellow ministers of the Bay Colony.

The Pilgrim Fathers exerted an influence upon their colony all out of proportion to their number. In view of the great majority of Puritans, it seems reasonable to assume that they and their pastors did not approve of the extreme and cruel fanaticism of the leading ministers of the Bay Colony and in consequence chose the milder atmosphere of the Plymouth Colony as their home.

In 1638 Plymouth followed the example of her sister colony and established a representative form of government, an Elective General Court. There were some three thousand or more in the colony at that time.

The Church of Christ—Puritan—Congregational—was the Established Church supported by general taxation, as were the schools. Heresy was a crime, as it was in that age in all so-termed Christian governments. Church attendance, that is, in the Established Church, was compulsory. The laws of Plymouth were founded on the common law of England, while those of the Bay Colony were based on the Old Testament with all its terrible sanc-

tions. Consequently, while a comparatively few Quakers in Plymouth were fined for attending Quaker meetings or not attending the Established Church (Puritans and Pilgrims were also fined for the latter offense), no Quaker or heretic in Plymouth was ever sentenced to death, or mutilated or publicly whipped at the cart-tail as in the Bay Colony. Nor did the Plymouth Colony experience any tragic witchcraft frenzy. The franchise also was more liberal, being based on good character, orthodoxy, and property qualification. Indeed, in 1681 a limited franchise had been granted to certain Quakers of Sandwich, giving them justly a voice in the disposal of their own lands. This slight opening of the door no doubt disturbed the Puritan ministers; for ministers, as other mortals, having tasted power do not view with equanimity any diminution of that power.

George Shove died only a short time after the theocracy of the Bay Colony came to a timely end. Priestly rule had resulted disastrously, as it ever has in the history of civilization. The State-Church must in self-preservation defend itself against all heresies, and punish or banish all heretics. Further, the mind of the Minister, Priest, or Prophet works in the same manner as that of other mortal minds. He takes his problem to his God in prayer, and his decision follows along the line of his own predilections and prejudices. However, he believes his judgment has received God's approval, and it requires no psychologist to realize how instantly the human brain transmutes the judgment into the command of God. There lies the danger throughout the ages.

It is a great pity that some of the sermons of our first ancestor in this country and his book *Golden Apples* (see Sewall *Diary*) September 16 and 18, 1724) were not preserved. However, by his works, his will, his letters, the testimony of witnesses who knew him, ye may know him. I think of him as a sturdy man of medium height, of fair ruddy complexion, a tireless and indefatigable worker, a friendly man able to keep the respect and affection of his friends; a man of dignity as befitting his position, resenting impertinences and overfamiliarity; a family man, affectionate, fair, and kindly in his treatment of his children, holding them in check

with the stern discipline of his day, and yet keeping their respect and affection; a good provider, taking great pains to provide for their future as was his duty; careful in forming his judgment, wishing to hear both sides before making a decision; a man of great piety (Sewall calls him "Saint George") and of zealous religious faith ever striving earnestly to make his world a little better. And what can man do more? Probably the tragic fate of his father and the hardships and struggles of his mother were never wholly out of his mind. Following his work and study with Newman he must have acquired a stupendous working knowledge of the Bible, a great assistance to him in his ministry. We cannot judge our Puritan ancestors with any degree of accuracy and fairness, unless we live once more in their time and age, knowing something of the thought, learning, culture, social customs, and habits of their day.

## PETITION OF GEORGE SHOVE TO THE GOVERNMENT OF THE COLONY OF PLYMOUTH

*To the Right Worshipful Governor and Deputy-Governor, with the Worshipful Assistants, Assembled at Plymouth, June 1, 1680.*

Right Honorable and Worshipful,—It were great ingratitude to God, who continueth our pease and maketh us so happy in our rulers in this wilderness, unnecessarily to augment their burden and trouble. This consideration with many more upon the heart of your petitioner, hath made him slow to complain, as willing rather to suffer than contend for his right; being assured that God knows how to require good for the wrong we suffer from men. But now (at least to his own apprehension) he is concluded under a necessity to make your authority his refuge. Be pleased, therefore, to take cognizance of his grievance, presented to your view as followeth:—

Some of the proprietors of the township of Taunton, in this Colony, purchasing a certain parcel of land, lying between Taunton's north line and the south line of Massachusetts Colony, for

themselves and their associates, your petitioner (who is also a proprietor in the said Taunton) essayed to join with them in their purchase of the said lands, upon which, at the motion of some of themselves, it was agreed in a convention of the said proprietors that his proportion of charge in the said purchase should be defrayed amongst them: which he, being informed of (though more than he ever sought), accepted as their kindness, and, upon that account, disbursed not at the times of payment as others did; and a considerable time passing between the time of the purchase and the making of the deed they now hold the said lands by, — (viz.) two years or thereabouts,—he never had the least information that his interest in the said lands was questioned. Nevertheless, when this deed was obtained, in which the names of all the proprietors concerned ought to have been expressed, his name, and his only, was omitted; whereby that which he interpreted as a kindness he perceived to be managed to the contrary, and was in danger to prove a considerable damage. And after long patience exercised, and divers overtures made by him (some whereof, being in writing, are extant) to the said proprietors, in which he claimed his interest in the said lands (which yet lie in community not divided), the most of the said proprietors, being sensible how injurious it would be to exclude him in such a manner, were so ingenuous as to offer him a small script, with their several names subscribed thereto, wherein they acknowledge your petitioner's right, and that his name ought to have been put into the deed, &c., as may appear upon view of the said script. But some persons concerned appear against it, and deny his interest; making non-payment (though not by his default) their advantage to deprive him of his just right.

In this, your petitioner briefly (yet he trusts you will find faithfully) hath presented his case before you; to whose sentence and judgment he freely subjects it, requesting your favorable construction of this his address, who most unwillingly and of constraint occasions you such trouble, is bound incessantly to pray for you, and subscribeth himself, worthy patriots,

Your servant in every thing in the Lord,

George Shove.

## GEORGE SHOVE TO THOMAS HINCKLEY

Worshipful Sir,—Since my return from Plymouth, I hear of a petition or motion (for I know not what to call it, my information is so slender) of the Quakers to the authority of this Colony, that they may be capacified for voting and bearing office in townships where they dwell; and, as it is represented to me, their cause is so far favored, that it is consulted on their behalf, because they will not take the oath of allegiance, that an engagement may be framed on purpose for them, that so that incapacity may be removed for their enjoying of privileges in common with other subjects. Had I heard of it before my coming from Plymouth, I should have endeavored a right understanding of the matter, and have discharged my own conscience in that case, when I had opportunity to do it more fully than now I can by letter; but it being wholly hid from me till I came home, I cannot satisfy myself without a seasonable application in this way for a right understanding of the things, and the prevention of an evil, which, to me, hath so formidable an aspect.

When I consider the question proposed to the ministry of this Colony two years since, and their resolution of it, which I believe is for them a standing testimony against the profession and practices of Quakers (I fear, sinfully connived at by authority), and as to some of them whose remembrance ought to be dear to us, their last and dying testimony; and together with the seeming acceptance that our answer had with yourselves, that had desired with us a resolution of the due bounds of toleration,—I cannot but observe a divine hand in it, that it was done at that time; which, had it been omitted till now, we had been less capable of performing. And, ever since that time, I have been listening to hear if anything might be effected by authority in compliance wth that testimony. And I think, after that, God expected something from you. It was, with me, beyond controversy, that you were sincere in your inquiry; and therefore, that, at least, it was ever upon your hearts what you might do towards the discontinuance of professions and practices dangerous, subversive to the faith, and to the whole interest of Christ among us. But I confess now, fearing this to be true which I have

heard, I am at a stand. It fills me with astonishment. It makes my loins at a stand. I never was more disappointed. If such a perverse generation as this are so far indulged that justice must bend to them, and the wholesome laws of our Colony must course for their interest, I will forever cease to expect that they shall have any discountenance. Nay, if that which ushered them to the bench at Rhode Island—viz., coining of an engagement to their whimsical fancy to supply the place of an oath—be now done for them here, to usher them in to vote (in heresy?), pray, let us go on, and let such engagement pass instead of all solemn oaths imposed upon men in any place of trust, and let us erect a stage in this Colony for them to act their parts upon; for now Rhode Island begins to know them, and to be weary of their government. I know not how the Orthodox part in Sandwich receive this motion; but I dare be bold to make my conjecture, that the success of it would soon make them all sick of their seals or profession, and to constrain them to consult of turning Quakers too, or else quitting their places, and leaving them to vote among themselves. For their men's meetings, and other artifices to pack votes, will outbid all that are in community with them, though by far the greater part; and that, put to the pride and haughtiness of their spirits, will make any, outbid and conquered by them, impatient of their bitter insultings. But I am sensible I may but shoot at a venture; and therefore, craving pardon of my boldness, expecting a reply, and commending you and all your weighty affairs under your hands to Him that can do all things. With my humble service to yourself and worthy consort, I subscribe, sir,

Your servant in the Lord
George Shove.

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## GEORGE SHOVE TO THOMAS HINCKLEY

Taunton, Feb. 23, '81/2

Right Worshipful Sir,—It hath been my ambition now for a great while to wait upon you at Barnstable; but Providence hither-

to hath given check thereto, and I am not able to say when I shall be favored with an opportunity to perform my respects to your worship in such a way. These are, therefore, to present my service to you and Mrs. Hinckley, and testify my deep sense of obligation, and to bespeak your favorable construction that tidings of your sickness (that I say not death) have not commanded from me a visit.

You are, sir, much upon my heart, especially considering the times we are brought unto, and the almost insuperable difficulties that appear every day (at least in my apprehension) in your way to accomplishing of anything considerable for the interest of religion, which I believe is upon your heart above any other concern in the world; and I doubt not you have the prayers of all our churches (such as they are), that the Lord will be with you; and I hope some are not wanting to offer to your pious consideration what may be necessary to be done for the honor of God and furtherance of reformation, who are much better able to deal thoroughly therein than myself. Yet one thing I cannot but suggest, which sometimes formerly I have mentioned as of great concernment; and that is, that some effectual provision (if it be possible) may be made against the open profanation of the Lord's Day. I must confess, it is very hard to suppress that sin in some parts of our Colony; and I fear every day will render this more difficult. Had Pocasset lands been in the hands of men that had sincere regard to religion, there were much more hopes of effecting something to the purpose. The Lord of his mercy, do away the guilt of so improvident (that I say not irreligious) disposal of those lands, the sad consequence whereof will soon appear! Thom. Case's crew, if I am not misinformed, have already—one or more of them—an interest there; and if such stand at the gate of our Colony, and that opening to that Colony, that tramples the sabbath under foot, what can we expect but that we shall be involved in guilt daily by their wickedness committed within our gates? If, in this so desperate a case, your honor can find out any sure expedient that the profaning of the Lord's Day may be prevented, it will much conduce to the securing of religion and the turning-away of God's wrath from us, which else will undoubtedly kindle a fire upon us not to be quenched. At the next Court it

is my purpose to wait upon you at Plymouth, if the Lord will. I was at Boston the beginning of this month; but, Brother Walley being at Barnstable at that time, I doubt not he gave your honor a more full account of the state of England &c., than opportunity will give me leave now to do by letter. Committing, therefore, yourself and all the great concerns under your hands to Him that can do above all we can ask or think, I subscribe

Your honor's much obliged servant,
GEORGE SHOVE.

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## GEORGE SHOVE TO THOMAS HINCKLEY

Taunton, Jul. 3, '83

Right Worshipful Sir,—These are to present my service to your honor, and to express my sense of the weight of the affairs under your hands, and, I doubt not, much upon your heart, especially at this time, in the case of the Indians under suspicion of murder, and that of the Quakers, both before you this court. It would be too much presumption for me to advise positively, not called thereto nor advantaged with a full understanding of the matter; yet, that I might not seem regardless of my duty and respect to your honor and to the interest of Christ, I am bold to offer to your censure my thoughts, wherein I am far from being peremptory. First, it seems probable that God is about to try the Colony, how they will use government while it is in their hands; and if there should be a discovery of want of wisdom, or zeal to appear for God, as the matter may require, it may reasonably be thought time for God to prove others with it, and deprive us of our privileges; so that I think God calls to utmost care and circumspection and dependence upon himself in yourselves, under whose consideration these cases now fall. Secondly, in the matter of the murder, two things seem principally considerable: viz., if the matter of fact be clear, and persons accused can be legally convicted; then whether it fall under this court's cognizance,—I mean, whether the

Indians have yet allowed them power of government, and exercise of judgment in things that touch life. If these be both granted, then, as the stranger or sojourner within our gate must be constrained to observe the sabbath, so the murderer within our gate must be punished, if we would not that God should lay blood to our charge.—Num. 35:33.

Finally, as to the matter of the Quakers; if it be granted now not advisable to take notice of them as Quakers and seducers (which yet I determine not), yet if they be found guilty of high immorality, —as riot, blasphemy, or blasphemous irreverence, in speaking of the dreadful name of God, &c.,—and escape without condign punishment, I see not how those whose duty it is to be a terror to evil works can be discharged of guilt. And if, by occasion of such dreadful crimes committed by such, any provision can be made against their going about to seduce, I incline to think God would accept it as service done to his name.

My strait of time forbids me to say more. May your honor please to accept what . . . boldness it will oblige me still to be. . . .

Mr. Christopher Almie sends to know Brother Nathaniel's result about his affair at Barbadoes. I wait for your honor to furnish me with a reply.

Your servant in the Lord,
GEORGE SHOVE.

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## THE WILL OF GEORGE SHOVE

In the name of God Amen I George Shove of the Collony of New Plymouth in the Townshipp of Taunton Gentleman: being weak of body; but of soul and perfect memory (Praise be Given to God for the same) And knowing the uncertainty of this life on earth and being desirous to set things in order doe make this my last will and Testament In Manner and form following (that is to say) First and Principally I commend my soul to Almighty God my Creator assuredly believing that I shall receive the full pardon and

remission of all my Sins; And be saved by the precious Death and Merritts of my Blessed Saviour and Redeemer Jesus Christ and my body to the Earth where it was taken to be buried in Such Desent and Christian manner as to my Executors hereafter named shall be thought meet and convenient And as touching such worldly Estate as the Lord in Mercy hath lent me my will and meaning is the same shall be Imployed and Bestowed as hereafter by this my Last will is expressed hereby revoaking Annulling And making void all and every or any my former Wills and Testaments whether by word or writing (that is to say) First I will that all Lawfull Debts and dues which shall appeare that I doe owe to any manner of person or persons whatsoever shall be well and truly Contented and paid or Ordained to be paid within; Convenient time after my Decease, by my Executors hereafter named; Item I Doe give and Bequeath unto my Dear Wife Mrs. Sarah Shove all the Estate which was hers before marriage to me both that which is as also that which is not contained in a schedule annexed to a Tripartit Deed bearing pararell date with the same Schedule I doe also give her during her widowhood and bearing my name my home or house Lott Orchard and Gardens house or houseing; with all Edifices standing thereon together with four cows Item I doe give unto her one trunck and two silver spoons Item to have Rites and Commonages during her widowhood.

Item I doe give unto my sonn Seth Shove my whole interest in or to a Tract of Land given to me by Mr. William Bronton Lying at Naticat near or in part in the Township of Dunstable being one sixteenth part of the said Tract of Land as will more fully appear by the said William Bronton Deceased his will on Publique Record Item I Doe give unto my said Sonn Seth my Charbine together with the one fourth part of my books Item I Doe give him one fourth part to future Divisions of land in the Townshipp of Taunton.

Item I doe give unto my Sonn Nathaniel Shove all my homesteads or Lotts with all Edifices thereon after the death of my wife aforesaid or the expiration of her widowhood and not sooner unless it be with her Consent Item I doe give unto my said Sonn

a Lott of land being six acres be it more or less called by the name of Batcherscall Lyeing in Taunton aforesaid Item One fourth part of future Towne rites or future Divisions Item I Doe give unto him my whole South Purchase of Land Lyeing upon Taunton Greate River Item I Doe give unto him my Cuttlas and one Feather Bed and furniture appurtaining to itt Item The one fourth part of my Books Item my saddle bridle and Implements for Husbandry.

Item I Doe give and bequeath unto my sons, Samuel Shove all my whole Tract of Upland and meadow and Upland being Eighty acres be it more or less Lyeing in the Townshipp of Taunton aforesaid on or adjoining to the Mill River att a place called Goosbery Meadow Item I Doe give unto him One Twenty acre Lott more Lyeing on the Three Mile River Item I give unto him one fourth part of my books Item One fourth part to future Division Divisions of Land in the Township of Taunton Item I Doe give unto my son Edward Shove my whole share or interest of Assonitt Neck as also the one fourth part of my books all of which to be disposed of by my wife and my Executors till he comes to be of age Item One fourth part of future Division of Land in the Township of Taunton aforesaid Item I Doe give and bequeath unto my daughters (viz.) Elizabeth Sarah Mary Johannah and Yet Mercy Shove all my household goods together with all other my movables and Chattels my debts being paid first Item I Doe give unto my said Daughters all of my whole of the North Purchase in the Townshipp of Taunton aforesaid and until they come to be of age all of which to be disposed of by my wife and my son Nathaniel for their good; By this clause I mean that my debts be paid out of my Movables; for their good is meant for the good of my said daughters Items I Doe give unto my sons Seth and Nathaniel Shove aforesaid all my wearing apparall being not yet mentioned and I do hereby appoint my sons (viz.) Seth Shove and Nathaniel Shove to be the Executors of this my Last Will and Testament Item I Doe nominate and appoint Sergt. Nathaniel Williams and Sergt. Henry Hodges to divide unto or among my daughters aforesaid those goods or movable bequeathed unto them together with the advise of my dear wife Sarah Shove Item I Doe order that my

Indian Anthony Doe live with and serve my wife by the space of six years from the first day of May next ensueing the date of these presents but in case my wife doe Marry or Remove before the said Term or time of six years that then he shall fullfill the said terms of time Orr at least the remainder of the said Term with my Sonn Nathaniel The which said term of six years if my said servant Anthony Doe faithfully perform the same then to goe forth free but if he refuses to serve them or fail to give them due content that then as to his freedom I Doe leave it to the Direction of my wife Sarah Shove and Nathaniel Shove my Son.

In Witness whereof I have hereunto sett my hand and Sealed it my Seal the fourth day of the Second Month called April Anno Dom One Thousand six hundred eighty and seven.

Signed George Shove with his seal and Signed and Sealed in the presence of Peter Pitts Nathaniel Williams Henry Hodges.

(Probated, Boston, November 23, 1687.)

In 1684 the Court of Chancery of England under Charles II annulled the charter of the Massachusetts Bay Company. From the arrival of the Bay Colonists with their charter, they assumed independence from England and other colonies followed their lead. They established their government without legal authority. They made their own laws and interpreted their charter to suit their own views; restricted their franchise; evaded exacting oath of allegiance to the King and required oath of allegiance to their own government. They made heresy a crime punishable by death, thereby alienating their most influential friends in England. They evaded the laws of England relating to trade, navigation, coinage. When Charles I threatened to annul their charter they prepared to defend it by force of arms, boldly declaring that "the laws of England did not reach to America." The clergy acted as prosecuting attorneys in all trials involving questions of doctrine or pertaining to the Church. In 1685 James II became King and a year later appointed Sir Edmund Andros, Territorial Governor, with an appointive Council having jurisdiction over all New Eng-

land, but with a blindness and perversity unusual even for a Stuart King refused to provide for an elective assembly.

In December 1686, Andros appeared in Boston and set up his Territorial Government. Soon after taking office Andros and Council levied a tax upon the inhabitants. New England was immediately in revolt. Town officials refused to collect the tax. Taunton replied "that they did not feel free to raise money on the inhabitants without their own assent in an assembly." The Town Clerk, Shadrach Wilbore, was fined twenty marks and imprisoned three months; one of the first martyrs in America of the doctrine of "no taxation without representation." Here, as in Connecticut and Virginia, began the American Revolution.

Another early act of the Governor and Council required all estates amounting to more than £50 in value, to be administered in Boston. This worked great hardship in so large a territory with communication so difficult. Because of this law the will of George Shove was probated and his estate administered in Boston. Probate is dated November 23, 1687, and administration granted to Seth and Nathaniel "sonnes of the said deceased, Executors in the same will named." Inventory and appraisal of the estate was made by Thomas Leonard and Nathaniel Williams of Taunton. Total value of Estate—£284 9*s*. Some of the more interesting items are:

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|---|---|
| Houses and Lands | £127: |
| Bedding with its Lynen and furniture | £ 37:14 |
| In Armos, Military furniture | £ 1:10:6 |
| A clock Chirurgury Instrument in Brass | £ 5:4 |
| Canes Looking Glass Rasors Tobaco box | £ 0:12:6 |
| In Plate | £ 9:3 |
| In Earthern ware glass and Pewter | £ 7:6 |
| In Sumen Apparell and Lumber | £ 14: |
| Bookes Standish Spectators | £ 14: |
| In Cattol Bees and an Indian Serv't | £ 32: |

In 1688 William of Orange landed in England with his army. James II abandoned the throne and fled from the country. Wil-

liam and Mary ascended the throne. In April, 1689, the citizens of Boston, learning of the English Revolution, rose in revolt, seized Andros, deposed him and kept him in custody until he returned to England. Thus the first American Revolution. The people set up a provisional government and in 1691 William and Mary granted the Provincial Charter uniting the Bay and Plymouth colonies and Maine territory in the Province of Massachusetts Bay. The charter created a Great and General Court consisting of the Governor, Council, and House of Deputies. The Governor, Lieutenant Governor, and Provincial Secretary appointed by the Crown; the Council of twenty-eight prominent residents nominated and appointed by the General Court; the deputies elected by the people yearly from the several towns according to their respective population. The Governor had the appointment of judicial and administrative officers and full veto power. This charter remained in force until the American Revolution. The franchise was based upon property qualification; not upon religious belief. Liberty of conscience was accorded, except to Roman Catholics; and religious tests for office were modified. Nevertheless, the struggle for independence continued unabated.

Of George Shove's children two sons, Seth and Edward, left male descendants, who have perpetuated the family name in the United States. Nathaniel and his sister, Sarah, died young and unmarried at Braintree. They were probably visiting their Aunt Elizabeth. Their youth and death so close together indicates smallpox; that terrible ancient scourge of mankind, which still remained epidemic in our country as late as the eighteen-seventies, a hundred years after Jenner had discovered its preventive. Pitted and scarred faces were still a common sight in my boyhood.

Descent from gentle blood was still recognized in New England, and the deaths of Nathaniel and Sarah are thus officially recorded: "Mr. Nathaniel Shove, son of the Rev. Mr. George Shove of Taunton, died upon the 12th day of April, 1693. . . . Mrs. Sarah Shove, daughter of the said Mr. George Shove, died upon the 13th day of May, 1693." Their cousin, John Mills, died on the 8th day of April, 1693. The three deaths follow each other in the Braintree

records. It is interesting to find in these records, contemporaries of the Shoves and Mills, such familiar names in our history as "John Adams," "Samuel Adams," "Abigail Adams," "John Quincy," "Edmund Quincy," and other family names of prominence.

Nathaniel left a will, made at Braintree shortly before his death. He describes himself as "Yeoman of Ye Town of Taunton in Ye County of Bristoll."

"Iprims: I will and bequeathe my precious and inortall soule to God yt gave it." He then provides for his burial and the payment of his lawful debts. "I give unto my sister Elizabeth Halloway my right to future Divisions, my right to Commonages my gune and my bible with silver corners."

He then gives Seth his books and "other movables" and his bed to his sister Sarah.

He further gives to Seth and Sarah an equal interest in his "house housing and lands" and makes Seth his executor.

The will was probated and estate administered in Boston.

Sarah's estate was also administered in Boston. Letters of administration were granted to Seth, August 10, 1693. In his administrator's bond Seth is described as "Seth Shove, Cler. of Simsbury in Connecticut Colony."

This seems to settle the long-disputed question as to whether or not Seth was an ordained pastor, while preaching at Simsbury.

In the inventory of her estate is mentioned among other items a Dutch wheel and a young horse. Poor girl! she never rode her young horse back to her home in Taunton.

Elizabeth Shove, born August 10, 1666, eldest daughter of the Rev. George, married Malachi Halloway, son of William Halloway, an early settler and proprietor of Taunton, Mass., and left descendants now living. (IV *Compendium of First Families of America,* p. 667. *Descent of Harry Cyrus Halloway,* Cornell Univ., 1896.)

Samuel, born June 16, 1670, lived in Boston. November 16, 1693, he married Dorothy Thompson of Charlestown, daughter of Henry and Elizabeth (Stedman) Thompson. Their only child,

Elizabeth, married Benjamin Bagnall of Boston, June 18, 1713. Bagnall was a clockmaker. One of his clocks with his name upon its face is now in possession of the New England Historical and Genealogical Society. He had an estate in Washington Street, where the Boston *Journal* was being published in 1876. Benjamin and Elizabeth Bagnall left descendants. Samuel died young, before he was thirty years of age. In 1700 his widow, Dorothy, married Samuel Burr, Harvard 1697, Headmaster of Grammar School, Charlestown. A daughter, Sarah, was born October 19, 1701 (Cambridge Church Records). On October 19, 1723, Sarah married Thomas Edwards. Upon the death of their mother, Dorothy, in 1702, Elizabeth and Sarah inherited under the will of their grandmother, Elizabeth Thompson, certain lands in Boston, in County of Middlesex, and house and homestead in Cambridge. In 1725 the General Court abolished the entail upon these properties upon the joint petition of Elizabeth and Sarah and their respective husbands, the lands being unproductive. (Chap. 97, Laws 1725.)

## REV. SETH SHOVE (1667-1735), M.A., H.U.

Three years after the death of his mother, when Seth was nine years of age, his father took him to Boston to live in the home of his friend Judge Sewall. Seth lived in Sewall's home until after his graduation from Harvard in 1687.

Sewall was born in 1652; B.A., Harvard 1671; M.A., 1674, Keeper College Library, 1674; Judge Superior Court, 1684; Judge Supreme Court, 1692; Chief Justice, 1718 to 1728; died, 1730. He was the ancestor of four Judges of the Supreme Court of Massachusetts, three of these being Chief Justice. The decisions of this Court have been leading precedents in law throughout the country. In 1676, Sewall married Hannah Hull of Boston. In his well-known diary he reveals the romantic episode that his future wife attended his commencement, fell in love with him then and there and decided he was to be her husband, though he was wholly unaware of fate's decree until she informed him after their marriage. Sewall was prepared for the ministry. Sibley, in his sketch

of Sewall in *Early Harvard Graduates,* says: "His marriage 28th February, 1676, put him in possession of great wealth, and means of extensive influence and usefulness in civil life and probably diverted his thoughts from the sacred profession."

Sewall records in his diary the coming of Seth Shove to his home and the "special providence" accompanying his arrival: "December 14, 1676, Seth Shove was brought to our house to dwell, i.e., Father Hull's, N.B. In the evening seeing a shagged dogg in the kitchen, I spoke to John Alcock, I am afraid we will be troubled with the ugly dogg; whereupon John asked which way he went. I said out at the street door. He presently went that way and meeting Seth (who went out a little before) took him for the dogg, and smote him so hard upon the bare head with a pipe staff or something like it, that it grieved me that he had struck the dogg so hard. There arose a wheal in the child's head, but it seems the weapon smote him plain for the Rising was almost from the forehead to the crown grew well quickly, wearing a cap that night. Was God's mercy the stick and manner of the blow, was not such as to have spilled his brains on the ground. The Devil (I think) seemed to be angry at the child's coming to dwell here. Written December 18, 1676." The Devil was terribly real to the extreme Puritan. Fresh from Harvard and its constant theological disputations and fine-strung theories, in constant and intimate association with the fanatical oligarchy then ruling the Bay Colony, Sewall at that time of his life was as fanatical as any. He was only twenty-four years old. Though these extremists regarded themselves as sincere and devout Christians, they were unwittingly as far from the fundamental teachings of Jesus as "Christianity" has been through the ages. They sought to regulate the moral conduct and religious life of their fellow men by the lazy way of civil law and penal statute, instead of by the hard way of Jesus by love and personal conversion of one's neighbor. And they found salvation by legislation as miserable a failure as it is today. The fanatical Puritan was unconsciously bowing down to two Gods; the very human-inhuman Jehovah of the ancient Hebrews, and Satan, the Devil. If fear, not love, constitutes worship of God, the extreme

Puritan was dangerously near worshiping the Devil. Every phenomenon of nature, every trifling incident was translated into a "Special Providence": if good, of God, a reward and blessing; if bad, of the Devil, a warning and lesson. Fortunately for Judge Sewall, the Puritan theocracy came to an end before his mind had become frozen into an unalterable mass of confusing theological doctrines. He grew in wisdom and consequently tolerance. He became well versed in the common law of England.

He was appointed a member of the Special Court to try the witchcraft cases, and lived to repent bitterly his part in that frenzied tragedy. He made a written public confession of his error and the people sent him back to the Bench. We can accordingly understand why Sewall thought the Devil was angry because Seth was coming under the guidance of so saintly a man. And if his conscience was troubling him for not having entered the ministry he would naturally become the more devout and puritanical.

Judge Sewall and Cotton Mather represented the highest learning and culture of the former Bay Colony in the closing years of the seventeenth century. To get any comprehension whatever of their thought one should read something of their writings. Or for a short course read the Province Laws of 1692 defining Witchcraft, Sorcery, Enchantments, Charms, Blasphemy, Idolatry. Penalty, Death.

Adams, in *The Founding of New England,* contrasts Pepys's *Diary* with the diary of Sewall. Sewall could amuse himself all Christmas Day arranging the coffins in the family vault and pronounce the occasion to have been "an awful yet pleasing treat." Yet which would one choose for an ancestor, Pepys or Sewall?

Sewall in his diary April 9, 1677: "Seth Shove began to goe to school to Mr. Smith." Various calls and visits of "Mr. Shove" (Seth's father) at Sewall's home are noted in the diary. Seth entered Harvard, 1683; B.A., 1687, M.A., 1690. In 1687 Seth was appointed Schoolmaster of Newbury at an annual salary of £30 and extras "to teach readers free, Latin scholars six pence per week, writers and cypherers four pence per week." Sewall recommended Seth for the position, in a letter to Mr. John Richardson, dated

July 15, 1687. Richardson graduated from Harvard in 1666 and was Pastor of Newbury from 1674 until his death in 1696. "Now there is an orphan one Seth Shove who preceded Bachelour, the last commencement, who I believe might be to acceptation serviceable in that kind, wherefor if you find persons so far inclinable to uphold a school in that town, as that you may do it without prejudice to your self, should intreatt you would promote his being there, which I hope you may pleasure the place and shew kindness to deceased Mr. Shove whose worth I believe you knew. I am apt to think such an exercise may be an advantage to his studies, especially respecting the tongues as much as he should live at Cambridge these three years which doubt he will find convenience for. He has lived in our house sundry years and have found him a person of sobriety and commendable behavior, and I hope going abroad will benefit him upon that account, and qualify that modesty, or whatever it be that might be a hindrance of good manner." Seth set out for his new position in October, 1687. From Sewall's diary, October 10, 1687: "Between 9 and 10 at night Seth Shove goes on board Daniel Lunt over against Mr. Mumford's shop at the North End, should have gone away at noon, but the Master let his Bark fall aground before he was aware."

In Sewall's letter book appear memoranda of correspondence: memo "November 12, 1687. To Richard Dummer, Esq., for his approbation as to Seth Shove' teaching school of Newbury." "August 7, 1688, Received Sir Shove's letter and thank him for his intelligence." "June 24, 1690. Writ to Mr. Seth Shove to come and commence, if my letter received this week I would be at the charge. Was not aware (till very lately informed by Mr. Newman) that your class proceeded Masters this year. However, God who can alone confer true honour on you, etc."

As thesis for his master's degree Seth proposed and took the affirmative *"An Conservatio Sit Continuata Creatio,* 2." November 13, 1690. "If you have warned the Selectmen to provide themselves of another Schoolmaster send the word of it, and the time, by the first conveyance. If you have not yet done it forbear doing it, till you further hear from me. Because I have an intimation,

as if Yarmouth people are unusually desirous of enjoying Mr. John Cotton of Plymouth who supplied them in Mr. Thornton's absence. . . . If it prove so I would not have you discouraged. The Lord I hope will fit you for his work and call you to it in the most convenient time and place." Seth is not the first minister disappointed in an anticipated "Call." Sewall's letter will bring up bitter memories to every minister's family. Seth remained at Newbury another year.

From Sewall's diary, August 28, 1691: "Jane Toppan comes in from Newbury and brings the very sorrowful news of the death of Cousin Sam Toppan last Tuesday night about nine of the clock, buried the Wednesday night following because of the heat; no minister with him. Mr. Shove prayed not with him at all, went not to him till was just dying; suppose might be afraid of his School."

Sewall's affection for Seth finds an excuse for his seeming neglect of his cousin. Today both law and public sentiment would forbid a schoolteacher attending a suspected case.

"Mem. Letter book. List of books sent to Seth Shove at Danbury July 14, 1714: Cotton on Ecclesiastes: Baxter's Warning to Youth; Election Sermon, Mr. Quick on the Lord Supernal; Warning of the Church of Scotland." Memorandum of letter to Seth, September 16 and 18, 1724: "Inclosed in a little linen bag his father's book Golden Apples etc: Dr. Calamy's Abridgement 1st Edition: India Christiana . . . Mr. Sewall's Election Sermon, Mr. Stoddards Cases and Questions: Proposals touching accomplishment Prophecies (Sewall): Mr. N. Hobart's Verses: Judice's Officium: Merrimak River (2 copies): Judge Lynd's Poem (2 copies): Dr. Mather's Sermon against Self-Murder . . . Cap't. Scotton's Tears: New Settlers to Sept. 17th . . . Sent to Benj. Bagnal who promises to send it carefully. Cum Cereum et Bacchum." Bagnal was husband of Seth's niece, Elizabeth, daughter of Samuel Shove.

Memorandum, July 11, 1726: "To Mr. Seth Shove of Danbury with Commencement Theses, Visitation of the School and other Points. Sent by Comfort Star." Comfort Star H. U. married

Hannah Shove, a daughter of the Rev. Seth. In Star's will, 1763, he left £800 for the support of "a perpetual School in Danbury to be kept by a learned and skilful schoolmaster."

In 1691 Seth received a call from Simsbury, Conn. From Sewall's diary: "Satterday, November 7, 1691. Mr. Shove sets out for Marlborough on his way to Simsbury. Joseph Strickland and others accompanying him."

Seth was Minister of Simsbury until 1696. On October 13, 1696, Seth was ordained the first Pastor of Danbury, Conn., settled in 1695. When Seth became Pastor, there were seven communicants in the newly formed church and twenty-four families in the village. He remained Minister of Danbury until his death, October 3, 1735, aged sixty-nine. Between 1700 and 1702 he supplied the pulpit of Woodbury, Conn., part of the time.

The Rev. Thomas Robbins in his Century Sermon of Danbury, January 1, 1801, says: "The first minister in this town was Rev. Mr. Shove, a very pious and worthy man, who was very successful in his exertions for the promotion of peace, virtue and true religion, so that the general peace and union in his time was proverbial to this day."

Sibley, in his sketch of Seth's life, says: "To this day it is said to be a favorite proverb in Danbury 'It was not so in Mr. Shove's day when all things went well.' " (*Early Harvard Graduates,* pp. 400-403, published 1885.)

There must have been something most unusual in the personality and character of a man whose memory and influence remained in a growing American city for more than a hundred years.

The following epitaph appears on his monument: "Here lyes buried the body of the Rev'd Mr. Seth Shove, ye pious and Faithful Pastor of ye Church in Danbury, 39 years, who died October 3rd, Anno Domini 1735, Aetatis Suae 68." Whether Seth Shove used his title of "Gentleman" is not known. By the beginning of the eighteenth century England's titles of rank were being superseded by those of New England.

The Rev. Seth was appointed by the General Assembly of Connecticut upon ministerial committees to adjust church controver-

sies at Norfolk and Guilford. He was Chairman of Guilford Committee 1732. In each case reconciliation was effected. The trouble at Guilford was serious as forty-six communicants had been excommunicated. These church disputes, which were common, were ordinarily upon points of doctrine and were one of the causes of the many different denominations in our country.

In 1708 Danbury was made a fortified post by order of General Assembly. Seth's house, being on an eminence, and one other were so fortified, as defensive shelters in case of an attack by Indians, who were being incited to violence by the French. In case of alarm all the inhabitants were accustomed to repair to these houses, especially nights.

Danbury was burned by the English during the American Revolution and its records destroyed.

Rev. Seth Shove was married twice. First wife's name, date of marriage, and death unknown. A child, Dorothy, was born to them at Simsbury, March 1, 1695, and died May 16, 1695. Some time after coming to Danbury, Seth married Abigail Bushnell, daughter of Francis and Hannah (Seymour) Bushnell and granddaughter of Francis Bushnell, a first settler of Guilford, Conn. He was one of the signers of the Plantation Covenant.

Inventory of Seth's estate in Fairfield County, 1736, mentions Madame Abigail Shove, Widow; Mary Minor; Hannah Starr; Lydia Bouton. He was survived by his wife and eight children. "We hear from Danbury in Connecticut that on the 3rd day of October past died there the Rev. Mr. Seth Shove, aged about 70 years, and had been Pastor there about 38 years: He has left a sorrowful widow, and eight children." (The Boston *Weekly News Letter* from Thursday, October 30, to Thursday, November 6, 1735. (Vol. 3 Sibley, *Early Harvard Graduates,* p. 403.)

There were Seth Shoves continuously for several generations. A number of Seth Shove's descendants have been physicians down through the generations to the present day, owing probably to the influence of Dr. Samuel Wood, one of the early settlers of Danbury, "a regular-bred physician born and educated in England."

In 1766 thirty-six "Memoralists" of Danbury were constituted

by the General Court "a distinct Ecclesiastical Society"; Seth Shove, Daniel Shove, and Seth Shove, Jr., were among the signers.

In 1790 Benjamin Shove was elected the first deacon of the Second Baptist Church of Danbury. This Benjamin Shove was a son of Seth Shove and grandson of the Rev. Seth.

The Connecticut census of 1790 reveals the following heads of the family all living in Danbury: Seth Shove, family two males, three females; Levi Shove, family two males, five females; Daniel Shove, family one male, three females; Daniel Shove, Jr., family four males, five females. Taxable inhabitants, Danbury, 1793: Seth Shove; Seth Shove, Jr.; Daniel Shove; Daniel Shove, Jr.

HON. EDWARD SHOVE (1680-1746), youngest son of the Rev. George, was an attorney and for twelve years (1724-1736) a prominent and influential member of the Provincial Assembly of Massachusetts. On the 6th day of July, 1704, he married Lydia Witherill of Scituate, a daughter of Sergeant Theophilus and Mary (Parker) Witherill and granddaughter of the Rev. Mr. William Witherill, M.A., Corpus Christi, Cambridge, 1619, Pastor of Second Church of Scituate. Edward and his wife lived in Scituate until after the birth of George and Mary, twins, in June, 1705. Shortly thereafter he removed with his family to the lands of Assonet Neck bequeathed to him by his father, in Township of Dighton, later Township of Berkeley. Some of his descendants have lived in this locality continuously down to the present day, many of them prominent in Fall River and vicinity since the American Revolution.

The struggle for independence against the Crown continued throughout the life of the Provincial Charter, culminating in the American Revolution and independence. Sam Adams, John Hancock, "The Boston Tea Party" represented no new thought. They were but the evolutionary product of a century and a half of struggle. Unless one regrets our independence and separation from England, it hardly becomes a citizen of our country to criticize and cavil at our forefathers and their illegalities, evasions, and methods in seeking independence. True they were rebels, just as George

Washington was a rebel; and they used the same methods revolutionists have ever used. Though England was generally patient and considerate and most assuredly was not the "cruel tyrant" that the boys of my generation were brought up to believe, yet throughout the history of civilizations run a law, higher or lower, I know not, but certainly more powerful than the civil law of nations, or edict of King or Emperor, the law of the evolution and destiny of man.

The Hon. Edward Shove stood consistently for independence. He especially incurred the bitter hostility of Jonathan Belcher, the Royal Governor from 1730 to 1741. Belcher was the first of the Royal Governors born in New England. He was a graduate of Harvard, and has the unenviable reputation of being the most unpopular of all the Royal Governors. While a young man he had been for some years abroad and met George II, when he was a Prince, and was a "Court Favorite." They became good friends. After his accession George II appointed Belcher Governor of the Bay Province. In 1729 Belcher was in England as Agent of the Province. The following year he returned to Boston with his appointment.

Belcher's first trouble with Shove was over the question of salary. The Provincial Charter made no provision for the Governor's salary. Up to Belcher's accession the Governors appointed had only served a short time or refused to serve, as the representatives had refused to provide a salary. The Assistant Governors had served in their place.

The omission of the Charter to provide a salary for the Governor was taken full advantage of by the party in opposition, termed "The Popular Party." Fixed salary was consistently refused. (Virginia adopted the same policy.) Grants of money and unappropriated lands were given to the Governors from time to time shrewdly worded "for past services," "for expenses," "to enable him to go on in managing the publick affairs," etc., etc. But no grants were made until laws desired by the people were approved or not vetoed.

Belcher took office with instructions from the Crown forbidding him to accept any gift or present from the Assembly under

pain of the King's highest displeasure, except under an act fixing a permanent salary of at least £1,000. However, Belcher received no salary, permanent or otherwise. He had much difficulty at times in securing the consent of the Lords of Trade to accept various grants of money and lands.

Elisha Cooke, H. U., "the younger," was at this time leader of the Popular Party and Edward Shove his able and "fiery mate." Cooke served in Council or House continuously for twenty years. In the House he was one of the Deputies from Boston. In a letter dated June 30, 1733, Belcher writes to Partridge: "Cooke made all the opposition in his power to the bill for my support . . . I have dismissed him from his Judge's place." Cooke was Judge of Court of Common Pleas for Suffolk County. Belcher's pet names for Cooke were "Toper" and "Old Toper." Other nicknames used by him were "Sancho," "The Ape," "The Loon," "The Pedlar's Tripe," etc. etc. Shove and Cooke frequently served on the same committees and commissions of the General Court.

Shove also voted against accepting the "Explanatory Charter" granted by the King, which made the choice of Speaker of the House subject to the Governor's approval and prohibited the House from adjourning on its own motion for longer than two days at a time.

The Governor was a good hater possessed of a remarkable gift of vituperation. In a letter to Richard Partridge dated December 19, 1732, Belcher writes: "As to what you mention of Coll. Dunbar's writing to Secretary Popple about the Representative Shove, I am a stranger to any such speech of his. But if the Sec'y. would write me the particular I would mention it to the Assembly and expose Shove." Writing to his son Jonathan Belcher, Jr., May 17, 1732: "If I could fix anything by a letter on Shove I would handle him without mittens." In another letter to his son, December 27, 1732: "Shove, the Representative is my mortal enemy in the H. of Rep.'s tell your uncle therefor to get Popple to write me of the treasonable speech he says he made in the House last Summer and to support it in the best manner and I believe I could get him expelled the house, or at least expose him to vast mortification. It

would gratify me much to have such a letter from Popple, and to have a letter from D. N. Castle would do me eminent service." Evidently Castle and Popple did not relish "exposing Shove," as nothing further seems to have happened in the matter.

December 2, 1734, Belcher writes to Richard Waldron: "We have a loving Assembly and the Gov's speech (I believe) will produce some good things. The old Toper is weaker than simple water boiled and grown cool again; and his fiery mate Shove is at present confined with illness, his wife and children turned Quakers, and they say have frightened him into the same madness." "The old Toper" was Elisha Cooke, Jr. The rumor Belcher heard was correct. Edward and his family joined the Society of Friends, and my ancestors for five generations retired as far as possible from the turmoil and confusion of this naughty world.

It is pleasing to learn that the Hon. Edward was a fighter for what he believed right and was one of the leaders of the Popular Party for independence. Edward Shove was first elected as Deputy from Dighton in 1724 when he was forty-three years old. He was thereafter re-elected each year until 1736; the Township of Berkeley being created in 1735 out of those portions of Taunton and Dighton situated on the east side of the river. Shove's home on Assonet Neck was in the new town. As Berkeley was too thinly populated to send a representative, Governor Belcher was thus relieved of his "mortal enemy."

The first session of the General Court commenced on the last Wednesday of May in each year, continuing in existence for the ensuing twelve months. There were ordinarily three or four sessions a year. Edward took his seat in May, 1724. His first important committee appointment came in his second year. This was a joint committee of Council and House "to revise all laws now in force in this Province" and print and publish the same. On the committee from the Council were Addington Davenport and Elisha Cooke; from the House, Timothy Lindall, John Wainwright, and Edward Shove. Shove must have acquired a considerable reputation as a lawyer to have received this appointment. From this time on he occupied a prominent and influential position in the As-

sembly. He was on all committees and commissions relating to boundary line disputes between Massachusetts and New Hampshire, Rhode Island, and Connecticut.

In 1728 he was on a committee to adjust certain land titles on the boundary between Massachusetts and Connecticut. In May, 1728, the General Assembly of Connecticut granted title to certain lands "under memorial of Wm. Dudley, Esq., Major John Chandler, and Mr. Edward Shove, a committee in the name and behalf and by order of the Province of Massachusetts Bay."

The same year he was appointed a member of a committee of five to lay townships six miles square out of unappropriated lands of the Province. These tracts of land were granted to the "officers and soldiers (or their lawful representatives) who were in the service of their country in the Narragansett War." Fifty years had passed since this war and naturally most of the participants were dead, causing great difficulty in determining rightful claimants. The matter was not closed and final report made until 1734. Edward Shove served on these committees from year to year, in 1732 as Chairman. Some seven townships were finally laid out as soldier grants. These townships were granted on condition that the grantees have a "Learned Orthodox Minister and provide a lot for the minister, one for the church and one for the School."

In December, 1675, during King Philip's War, Governor Winslow of Plymouth led an expedition against the Narragansett Indians. To induce enlistment, Massachusetts and Plymouth offered land grants to soldiers serving. Soon after the war an attempt was made by the governments to carry out the agreement, but the lands appropriated proved so barren and worthless that the few soldiers taking up claims soon abandoned them. The "Narragansett Fight" is said to have been the most violent battle fought on New England soil previous to the Battle of Bunker Hill. In storming the Narragansett fort Sergeant Theophilus Witherill, as reported in writing by Governor Winslow, was "seriously wounded." More than fifty years later Edward Shove, as legal representative and son-in-law of Theophilus Witherill, received

a grant of land in Narragansett Township No. 4, now the town of Greenwich, Mass.

In 1725 Acting Governor Dummer made a treaty of peace with certain chiefs of the Eastern Indians, who had been raiding, pillaging, and killing the English, the treaty to be ratified at Falmouth (Maine) the following July. The representatives appointed committees on ratification and land titles to accompany the Governor and Council. The Hon. Edward Shove was appointed with others, who went with the Governor and certain of his Council to Falmouth. The treaty was ratified in July, 1726, in spite of a remonstrance signed by Shove and eight other representatives. Their protest was against a provision of the treaty, which surrendered all Indian captives in the hands of the English, without a reciprocal agreement as to the release of English captives: "We shall not be able to recommend to the General Assembly to grant money for their [Indian captives] redemption unless the Indians be effectively obliged to purchase and bring in, at the same time such of our English captives, as have been taken and sold to the French, as well as are in the hands of any of the Indians included in the treaty."

However, a banquet was held that evening in celebration of the ratification and a good time was had by all. Captain Goddard, who was a member of the committee, kept a journal of the expedition, which may be found in Vol. 3 *Massachusetts Historical Collections* (1st Series), pages 377-405. It is most interesting.

In 1730 Shove was appointed on joint commission to meet commissioners of Rhode Island to settle boundary line.

In 1731 on similar commission to meet commissioners of New Hampshire to settle boundary line; same year on committee to examine into and report and advise the Court in reference to dispute between Massachusetts and Rhode Island; also same year on joint committee of Council and House to draft letter of instructions to the Agent of the Province in reference to boundary disputes with New Hampshire and Rhode Island. In 1732 on commission to meet commissioners of Rhode Island to settle western boundary. Same year on committee to present before the Joint

Commissioners of Massachusetts and Rhode Island the claim of title and right to Massachusetts "to the gore of land in controversy between the two governments." In 1733 he was appointed to represent the Province and present its side of the controversy before the Joint Commissioners of Massachusetts and Rhode Island.

Mr. Shove served on various other committees, but the above represents his more important assignments. In 1730 he was empowered to demand possession of a plot of land in Bridgewater gore and bring writ of ejectment, the title of which Dudley and Shove had previously reported to the Court was in the Province. Title in Province sustained and plot of land granted to Governor "in part payment of past services."

In June, 1731, Henry Joselyn, a constable of the Town of Attleboro, while levying taxes was seized by Job Bartlett and other citizens and imprisoned in "Providence Gaol." Shove was empowered by the General Court to prosecute Bartlett and others for illegal seizure and imprisonment. In 1733 the General Court retained Shove to defend Joselyn in prosecution brought against him by Government of Rhode Island and granted £50 retainer fee. In 1735 the General Court made an additional grant to Shove for his services and expenses in Rhode Island against Joselyn.

In 1739 the General Court granted to Edward Shove a plot of land of 250 acres near Deerfield in recognition of his services on committees and commissions during recesses of the General Court. In 1730 the Governor ordered a view of fortification, defenses, military supplies, etc. Cooke, Thaxter, Phips, Quincy, and Shove served on the reviewing board. Upon their report they were granted pay for their services and expenses. Shove received £19. After his term of office expired Shove acted as agent and attorney for certain Narragansett War claimants. In 1740, 3,500 acres of land near Deerfield were granted to these claimants upon petition of John Foster and Edward Shove. Mr. Shove was also Coroner of Bristol County from 1724 to 1729.

The Hon. Edward was one of the thousand and more partners of the Land Bank of 1740, a bank organized on the erroneous

theory of issuing legal tender based on land values. Needless to say, the bank proved to be a North Sea Bubble, and soon failed causing great additional loss and distress. Governor Belcher, knowing sound finance, opposed it.

Edward died October 12, 1746. He had nine children, four sons and five daughters. His wife, Lydia, died in 1739 and his oldest son, George, in 1741. Each of his four sons, George, Theophilus, Edward, and Nathaniel left descendants. Theophilus was a traveling Quaker preacher for more than a quarter of a century. In Vol. 53 *New England History and General Register,* page 223, may be found the family records of Edward Shove as entered by himself in his Bible.

At the time of Edward's death Lexington and the War for Independence were less than thirty years distant. Sam Adams was practicing law in Boston. As thesis for his master's degree, Harvard 1742, he proposed and took the affirmative: "Whether it be lawful to resist the Supreme Magistrate if the Commonwealth cannot otherwise be preserved." John Hancock and John Adams were soon to enter Harvard. Benjamin Franklin was demonstrating to the people of Philadelphia that lightning was a discharge of electricity; two years previously he had founded the University of Pennsylvania and The Philosophical Society of Philadelphia. George Washington was fourteen years old and had cut down his father's cherry tree. Each of these five was a member of the Continental Congress and each signed the Declaration of Independence.

In the Massachusetts census of 1790 appear the following heads of family, descendants of the Hon. Edward Shove:

Asa Shove, Dighton, family five males, four females; George Shove, Dighton, family eight males, five females; William Shove, Dighton, family two males, three females; Hannah Shove, Dighton, family one male under sixteen, three females; Azariah Shove, Freetown, family one male, one female; Theophilus Shove, Berkeley, family one male, one female; Edward Shove, Berkeley. family five males (four under sixteen), two females; Josiah Shove, Menden, family five males (four under sixteen), four females; Nathaniel

Shove, Somerset, family three males (two under sixteen), two females; Theophilus Shove, Somerset, family six males (four under sixteen), two females; Squires Shove, Danvers, family three males, two females; Thomas Shove, Uxbridge, family two males (one under sixteen), one female.

The subsequent migrations of our family are similar to those of most of the early New England families. For nearly a century and a half descendants of Puritan and Pilgrim remained in New England, intermarrying and generally living near the seacoast. Just prior to the American Revolution, migration westward began. Descendants of Seth and Edward moved into Eastern New York; early in the nineteenth century, across the Hudson and over the mountains into Otsego County; then into Northern Pennsylvania and Southern and Central New York; later, about the middle of the nineteenth century, into the new West, Indiana, Illinois, Michigan, Wisconsin, Minnesota. Today the descendants of Seth and Edward are scattered far and wide from Maine to California.

New York census of 1790: Edward Shove, Pawling, Dutchess County (my great-great-grandfather), six males over sixteen, two males under sixteen, six females.

As a result of the intermarrying of Puritan and Pilgrim descendants in Plymouth Colony, it is probable that any descendant of George Shove, Pastor of Taunton, is eligible to membership in the General Society of Mayflower Descendants. Mrs. Edmund J. Palmer (J. Blanche Shove), daughter of the late Rev. Benjamin Shove, has been a member of the society since April, 1907. Descent on the distaff side is from the Rev. Francis Cooke, John Alden, Thomas Rogers, William Mullins, Richard Warren, George Soule.

George Shove criticizes Hubbard's *History,* but leaves it to Cotton to write and publish. Sewall writes of Seth's "modesty or whatever it may be." These reveal family traits. Many members of our family have achieved local prominence in the ministry, law, medicine, banking, manufacturing, finance; yet none except perhaps the Hon. Edward Shove of Dighton has ever assumed leadership, other than local. "History," says Renan, "gives place only

to the passionate and ambitious." We seem to have an instinctive, perhaps inherited, dread of the "fierce light that beats upon the throne." Are we too self-conscious, too thin-skinned, too sensitive to criticism, or is it that we are never so overwhelmed with zeal for a cause that we can forget self? A member of our family was offered by his party leaders a seat in the United States Senate. He refused it at once. Did he fear the personal obligations he would incur, or was it because he hated publicity? Was it "modesty or whatever it may be"?

The glimpses we have obtained of our early ancestors show men and women of strong character, great virility, zealous for righteousness, and of great influence; yet it has required a long research by various members of the family during the past thirty years to discover even who our ancestors were. While our ancestry is a matter of proper pride, there is nothing in it to cause snobbishness or smuggishness. Rather, any descendant of George Shove may well inquire of self, whether he or she after centuries of increasing knowledge is his equal in character, mental ability, and usefulness.

We are living in a day when our heroes and saints of the past are being cast down from their lofty pedestals and rolled in the mud. Certain modern writers of history and biography are peeking through the keyhole, hiding under the bed or in the closet, and chuckling with glee in their remarkable discovery that hero or saint had the frailties and weaknesses common to mankind. As Mr. Punch of London puts it:

> "Lives of great men all remind us
> We can make our lives sublime
> Leaving in our desks behind us
> Not much evidence of crime."

The Puritans have especially suffered condemnation. The fact that the fanatic and extremist occupy the front page is ignored. The heresy trials, the Quaker persecutions, the witchcraft frenzies, the brutalities, all ceased because the public sentiment of the great

mass of Puritans revolted. To the present day the descendants of our immigrant ancestors have been regarded as the backbone of our country, in preserving our ideals of personal rights and liberties, of morality, of family, of school and church, of righteousness and justice. Now a modern school of writers and teachers is proclaiming that these ideals and concepts inherited by us are based upon false premises and illusions. In the thirteenth edition of the Enclopaedia Britannica (subject: Massachusetts), it is said of the Puritan State: "With the single exception of religious toleration the record of the State in devotion to human rights has been from the first a splendid one." Is all that our ancestors strove for to be thrown into the discard? Are we about to lose all our precious heritage? Not if we bear in mind that the function of the backbone is not only to hold the body intact and keep open the lines of communication between brain and body, but also to bend with the needs of the body. A stiffened, ossified backbone cannot fulfill its functions.

When Margery Shove joined the Church of Boston in December, 1638, she signed this covenant:

"In the name of our Lord Jesus Christ, and in obedience to His Holy Will and Divine Ordinance;

"We whose names are hereunder written, being by His most wise and good Providence brought together into this part of America in the Bay of Massachusetts and desirous to unite ourselves into one Congregation, or Church, under the Lord Jesus Christ, our Head, in such sort as becometh all those whom He hath Redeemed and Sanctified to Himselfe, doe hereby solemnly and religiously (as in His Most Holy Presence) Promise and Bind Ourselves to walke in all our wayes according to the Rule of the Gospell and in all sincere conformity to his holy ordinances, and in mutuall love and respect each to other, so neare as God shall give us Grace."

Upon that covenant every church in Christendom could firmly stand without further dogma, creed, or article of faith.

It is the supreme tragedy of man that from the beginning of Christianity differences of faith, creed, dogma, interpretation,

form of worship, form of church government have led to persecution, martyrdom, war. The glorious gospel of Jesus of Nazareth, of love, of God the Father, of Man the Brother and the two great commandents are forgotten. The ancient tribal gods, the exterminators, are summoned.

"O ye who tread the Narrow Way
By Tophet-flare to Judgment Day,
Be gentle when 'the heathen' pray
To Buddha at Kamakura!"
(Rudyard Kipling, *Kim.*)

Man has ever been seeking God since the dawn of civilization.

Situated upon the lands of Assonet Neck bequeathed to Edward Shove by his father in 1687 is the well-known Dighton Rock, the inscriptions upon which have been a matter of speculation and controversy among antiquarians and savants for nearly three centuries. An interesting article as to the rock and its literature may be found in Vols. 19 and 20 of *Publications* of the Colonial Society. A list of over 500 papers and publications as to the "pictured rock" is given. In 1928, Professor Delabarre of Brown University issued a work of nearly 400 pages and 108 illustrations entitled *Dighton Rock.* In the summer in 1777, Ezra Stiles, President of Yale from 1788 to 1795, records in his diary two visits at the home of Edward Shove. The rock was about a half mile from the house. On each occasion Stiles made drawings and impressions of the "Cyphered rock," as he terms it. He came to the conclusion that the inscription was "in Phoenician." His original drawings of the rock were presented by him to Yale University. The article of the Colonial Society has a lithograph of a painting of the rock and surroundings made by George Anthony Shove (1824-1890), with a sketch of his life.

The Shoves and Anthonys were members of the Society of Friends, both in Swansea and in East Hoosick (North Adams), and intermarried. Susan B. Anthony is the most noted member of the Anthony family. She was filled with overwhelming zeal; she dared and she won.

Will the future bring forth a Shove who will be a leader for righteousness in a new American civilization? If there is anything in heredity, his ancestry should not be a handicap.

My ancestors urge me to leave a final word with my descendants and all descendants of George Shove.

Embedded deeply in the consciousness of every intelligent human being is a mysterious something which is in and yet not of the body. Whence it came, when it came, or how it came is not of the slightest importance, so far as concerns its reality. Call it self, essence of the Divine, spirit, soul, what you will, it is ever there. If you desire to live a life above the mere animal cultivate by meditation and study this something within you. The latest discoveries of science clearly reveal that back of all phenomena is thought, a Universe Mind: God. I believe that this Mind has personality; that is, a self-conscious purposing mind. I believe that Jesus of Nazareth has truly revealed this Mind to us in God, the Father. Otherwise there is no logic, reason, or purpose in Universe, Existence, Life. Either man is an instrument in God's purpose or he is a meaningless cosmic atomic freak. Take your choice. Man is in his early infancy. In course of earth-time will come more revelations. It may be that before the end of Man the veil will be rent.

Faith, a living vigorous faith, faith in the good and true, faith in something worth doing, is the one and only power that drives man onward. Without such faith tolerance speedily drifts into indifference. Then comes apathy and soul death.

## Shove Coat of Arms

Arms: Argent a chevron sable between three holly leaves proper.

Crest: Out of a ducal coronet gold a griffin's head proper holding a cross-crosslet in the mouth proper. (Burke, *The General Armory.*)

Illustration of our Coat of Arms (uncolored) may be found in Vol. 5, *Compendium of First Families of America.*

In the early seventeenth century our branch of the family, the Edward Shoves, as well as the Henry Shoves of Hathersham and John Shoves of Horley Lodge, were entitled to bear heraldic arms. However, there is no record in the College of Arms of a heraldic grant to the Shove family. In the seventeenth and eighteenth centuries many English families adopted and displayed Arms without such grant. The Arms with crest, above described, was used and displayed by our branch of the family. It seems probable that our Coat was first adopted and displayed in the time of the Rev. Henry Shove (1696-1771), M.A. Jesus, Cantab., 1720. This Henry Shove was born at Gatton in May, 1696, and was a great-great-grandson of the Rev. Edward Shove, Rector of Gatton, 1615-1646. The Rev. Henry Shove was Vicar of Rainham, Kent, 1723; Rector of St. Margaret's, Canterbury, 1727-1737; Vicar of Doddington, 1737-1771. He married Mary Sawkins on June 9, 1729. (Register St. Mary-le-Bow, London.) His first-born son, Henry Jr., was christened on November 25, 1731. (Register of Christenings, Canterbury Cathedral.) Henry Jr. was M.A., Wad-

ham College, Oxford, and a minister in the church of England. In 1755 he was Chaplain of Baroness Dowager Abergavenny and in 1759 married her daughter. They had one son, Alured Henry Shove, A.M. After serving in Dover and other parishes in Kent, Henry Jr. succeeded his father as Vicar of Doddington, surviving him less than two years (Alumni Records of Oxford and Cambridge; Vols. 25, 29, 36, 41, 43 *Gentleman's Magazine*). Another son of Rev. Henry Shove, Sr., Edward Shove (1743-1809), was a Surgeon of Queensborough; Freeman of Canterbury; a Magistrate of Kent, Crown Coroner, and had the title of Esquire (Vol. 80 *Gentleman's Magazine*). Miss Ellen Elizabeth Eccles of England has in her possession a silver punch ladle (good old days of Merrie England) with the Shove crest engraved upon the handle, which belonged to her great-great-grandfather, Edward Shove, Esq., of Queensborough.

The use of ancient Coat of Arms, though not officially granted, is customary. Display of our Coat by descendants of the Rev. Edward Shove of Gatton is accordingly a matter of individual taste and judgment.

Our Coat of Arms was quartered by the Rev. William Shove Chalk, Rector of Waldon, County Bedford, James Jell Chalk, Esq., of the Middle Temple, Barrister-at-Law, and Edward Henry Chalk, Esq., sons of James Chalk, Esq., of the Isle of Sheppey, County Kent, by Mary, his wife, daughter and co-heir of Edward Shove, Esq., of the Isle of Sheppey.

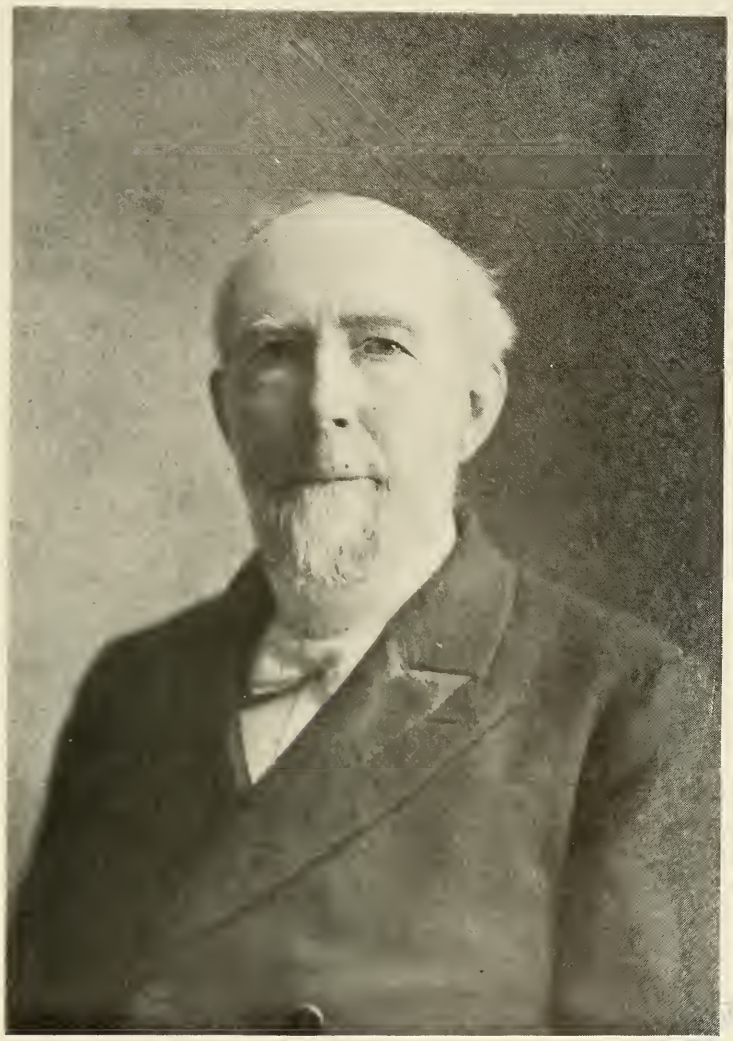
Our descent from the Rev. Edward Shove, Rector of Gatton, is fully accepted by the College of Arms and records duly filed therein.

Any descendant may "have a form of the Arms which were quartered by the Chalk family assigned by Letters Patent, which could be drawn so as to cover all the descendants of the grandfather of the applicant. . . . This would involve the fee on a Patent of Arms of Ninety-two pounds five shillings." (A. T. Butler, Windsor Herald.)

## Rev. Benjamin Shove (1829-1906)

Father was born February 16, 1829, at New Lisbon, Otsego County, New York, on the old homestead of his Grandfather Shove, then owned by his father. At the age of thirteen he was religiously converted at a little schoolhouse two miles from Oneonta, and was baptized into the Methodist Episcopal Church. To quote from his own brief sketch of his life: "The influence of the praying boy wrought so strongly on his Quaker parents that they were ever after warm friends of Methodism." Later all his brothers and sisters became Methodists.

During the summers he worked on farms, at times assisting his father and uncles in driving sheep to New York City. At the age of eighteen he began teaching at District Schools in the vicinity. In 1847 he attended the "Quaker Nine Partners Boarding School" in Dutchess County, New York. In 1850 under a renewal of spiritual life he consecrated himself to the ministry, and attended "Franklin Delaware Literary Institute" to prepare himself for his lifework. He continued teaching school and in 1852 was Principal of the "Carroll Street School," Binghamton; in 1853, Principal of the public school in Greene. There, one of the teachers was Cornelia Elizabeth Terwilliger (daughter of Captain Herman and Ellen Burroughs Terwilliger), whom he married, April 27, 1854. The formality of that day, at least in a Methodist minister's home, is rather clearly shown in that I can never remember my father and mother addressing each other in any way except as "Mr. Shove" and "Mrs. Shove."



Reverend Benjamin Shove

Ordained a minister in the Methodist Episcopal Church, he began his lifework in 1855, and continued until 1890, when broken in health, he retired from active work.

He served various pastorates for the usual two- and three-year periods: Triangle, South New Berlin, Butternut, Greene, Cincinnatus, Dryden, Cazenovia, Marcellus, Ithaca, Weedsport, Auburn, Clyde, and Syracuse. He was Presiding Elder of the Auburn and Cazenovia districts. In the winter of 1864 he served as chaplain with the Union Army at Culpeper and Alexandria, Va.

In 1900 he presented Syracuse University with $1,000 to be used as a scholarship.

A devout Christian, a diligent and thorough student, Father grew in grace and power throughout his ministry. Above all, he was ever the devoted pastor of his flock. To quote from the conclusion of the sketch of his life: "Now with my beloved wife, in the evening times of this earthly life, with the peace of God and the assurance of Faith in the soul, I am patiently waiting and watching for the glorious dawn of the immortal life."

"But Cristes love and his apostles twelve
He taughte, and first he followed it himselve . . ."

# THOMAS TABER

AND

# EDWARD SHOVE.

## A REMINISCENCE.

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BY

REV. BENJAMIN SHOVE.

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READ AT THE FIFTH ANNUAL MEETING OF THE QUAKER HILL CONFERENCE, AUGUST THE FIFTEENTH, NINETEEN HUNDRED AND THREE.

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PUBLISHED BY THE QUAKER HILL CONFERENCE ASSOCIATION
QUAKER HILL, NEW YORK
1903

## THOMAS TABER AND EDWARD SHOVE— A REMINISCENCE.

Thomas Taber and Edward Shove are the subjects of my theme upon this occasion. They were my paternal great-grandfathers, and early settlers in this neighborhood.

Here, at the beginning, I desire to express my gratitude to the Executive Committee of the Quaker Hill Conference Association for this opportunity to represent them at this session of their organization.

To me this Old Meeting House is a hallowed Sanctuary. As I think of my ancestors and their immediate posterity, who worshipped here so many years ago, my entire being is swayed with ineffable emotions. I seem to see their forms, listen to their voices, and the sound of their feet as they tread these floors. It may be that my venerated grandmother commenced her public ministry for the dear Lord under this roof.

But I must close these tender reflections. I am reminded that the limit demands the sacrifice of all imaginative rhetoric on the altar of plain facts.

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### I—Thomas Taber.

With pleasure, I acknowledge my great obligations to Martha A. Taber of Pawling, for valuable assistance in the preparation of this part of my subject. She has proved herself a thorough and expert genealogist, not only in tracing the lines of her descent in this country, but, also, that of our great-grandmother, Anna Theresa Taber, through several families of Great Britain.

Thomas was the fourth in line of descent from

Philip—the first known immigrant in this country of that name. We find him in Watertown in 1614 [misprint, 1634], where he was made a freeman for a worthy, public deed. His record proves him to have been a man of ability and energy. He was one of the first settlers of Yarmouth. He was a member of the earliest Assembly of Plymouth in 1639-40; and, later, a representative of Providence.

In the line of descent from him there were two other Philips, and then, William, the father of Thomas, who was born, June 22, 1732, probably at Dartmouth, as that was his Massachusetts home.

Thomas married Anna Theresa, daughter of George and Deborah (Searles) Pierce.

The first Pierce to settle in this country was Richard. He came on the ship Lyon, commanded, and said to be owned, by his brother, Capt. William Pierce.

As the Tabers and Pierces were so contiguous to the Mayflower families, it is not strange that there were frequent intermarriages between them. Their lines are traced into the families of Rogers, Cooks, and John and Priscilla Alden.

We are not able to give the exact time of his settlement on Quaker Hill. It may, however, be approximated by the deed of his farm. According to its contents, it was given in "1760, in the 33 year of the reign of our Sovereign Lord, George the Second, by the grace of God, King of Great Britain, France and Ireland." The grantor was Thomas Brain of Jamaica, Long Island; the grantee was Thomas Taber of Dartmouth, Bristol Co., Province of Mass. Their removal is likely to have been during the year, 1760.

I learn through William T. Taber, a great-grandson of Thomas, and the present owner of the

farm, that it originally contained 379 acres, being a residue of the 50,000 acres surrendered by Connecticut to New York. William H. Taber is now in possession of 260 acres of this farm. It has never been outside of the family since its purchase by the pioneer Taber, nearly one hundred and fifty years ago. It descended successively to Jeremiah, William and then to William H.

On this homestead Thomas and Theresa reared their family of ten children—three sons and seven daughters. Most of them were Friends. They intermarried with the Akins, Ferrises, Russels and others. Their descendants were numerous. Some of them went to other sections of our great country. Others have remained here and have been efficient factors in the production of the splendid moral tone pervading this community. It is a pleasant thought to contemplate that Albert J. Akin, whose long and worthy life is specially honored by this Conference, and some of the Taber posterity have a common ancestor in the pioneer Akin of this locality.

Some of the Tabers have wrought in public as well as private life. I am credibly informed that Thomas Taber, the pioneer, as a Judge, took the oath of allegiance in Poughkeepsie, on the accession of George the Third. In my childhood I often heard his son, William, called Judge Taber. He held that honorable position in Dutchess County. He was also a Representative in the State Legislature. William's son, Thomas, formerly of Chestnut Ridge, was a representative in the National Congress.

Thomas Taber died Sept. 18, 1783, 51 years of age, antedating the death of his wife eighteen years. Together they are interred in a neat family burial ground on the old Homestead, surrounded by the graves of several of their descendants. His will was

made September 4, 1783, fourteen days prior to his death.

His will manifests a man of acute foresight and minute detail in business. After providing very liberally for his sons, William and Jeremiah, who were also appointed executors, the other son and married daughters having been previously cared for, the needs of the widow and the five minor daughters are considered. Their wants are so fully anticipated and specifically provided for as seemingly to obviate all future anxiety or care on their part. Then, at the marriage of each daughter, her outfit was particularized from the "two cows," "ten sheep," "fiddle-back chairs," and "chany dishes," to the "dozen tin teaspoons" and "two bed cords," even the "one great wheel" and the "one foot wheel" were not forgotten.

To me the most interesting part of his will is in this item: "I give and bequeath to my negro man, Jethro, his freedom." He was possessed of too much love for manhood, irrespective of race or color, to leave him as an asset to be disposed of as a chattel. Here, upon this magnificent Hill, was the dawning of that brighter day to come, a little over three-quarters of a century in the future, when Abraham Lincoln's Proclamation would liberate the last son and daughter of the African race in bondage in this great American Republic. The sentiments advocated on this lofty summit by the fathers and mothers and emphasized in their actions were harbingers of a higher and better civilization on this American soil.

From my childhood I had supposed that Thomas Taber was a Quaker, as it was the sect of so many of his children and their posterity. But some of his Baptist descendants in this township present a counter claim. The evidence given is of such a character that, while I am not fully convinced that

he was a Baptist, yet I must confess that my belief that he was a Quaker is somewhat shattered. But Baptist or Quaker, or neither, this liberation of his bondsman allies him so closely to the spirit and teaching of Christ that I have the strongest confidence in the genuineness of his Christianity and it has greatly increased my admiration of his character.

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## II—EDWARD SHOVE

This Edward was third in line of descent from Rev. George Shove, the third Congregationalist pastor of Taunton, Mass. He was ordained and settled there in 1665, and served till his death in 1687. He also during that time conducted a very prosperous school, numbering at times as high as eighty pupils and of such a grade as to prepare students for Cambridge.

He was thrice married. His first wife was Hopestill, a daughter of the noted Rev. Samuel Newman. His second wife was Hannah, daughter of Rev. Thomas Walley—his third was Widow Farrell [Farwell] of Taunton. His only son, from his marriage with Hannah Walley, was named Edward. He became an influential man in Massachusetts Colony. The inventory of his personal estate, after death, reveals a law library. His name is also attached to many transfers of real estate and other documents as attorney in Taunton, showing his profession as a lawyer. He represented the town of Dighton in the Colonial Assembly from 1728 to 1733. June, 1732, he was chairman of the General Court of Massachusetts. He married Lydia Dayton [Witherill], a granddaughter of Rev. Wm. Witherill. There were born of this union George and Mary, twins, Lydia,

Ruth, Elizabeth, Theophilus, Edward, Hannah and Nathaniel. I give their names because I found them on the Monthly Records at the Old Swanzey Meeting-house near Fall River, Mass. As far as I can learn, from this family originated the Quaker branch of the Shoves. For three generations it bore abundant fruitage.

What a mighty power must have been manifested in wrenching this branch from the old Puritan tree, through the pores of which flowed the blood of three Puritan preachers! Certainly it was cyclonic in effect, while the operation was effected through Quaker quietude and gentleness.

George—the twin of Mary—was the father of Edward, the subject of this paper. The maiden name of his mother was Sarah Chase. He was born in 1736 in Dighton, Mass., and was twice married. His first wife was Ruth Cleaments of the same town. Intent of marriage was made and consent given at the Swanzey Meeting-house. Two of his paternal uncles, Theophilus and Edward, were appointed a committee to see that the ceremony "should be decently performed according to the custom of the society." The bans were consummated at the Freetown Meeting-house. The certificate of marriage is still in the possession of one of the descendants. It states the date to have been the "fourth day of the eleventh month, called November, Anno Domino, 1757." It bears the signature of twenty-four witnesses. Among them, with the name of a married sister, Sarah Purrington, there are thirteen Shoves. The names of his widowed mother, two sisters and one brother are included, also his uncle, Theophilus, and uncle's wife, Philadelphia Osborn Shove. Of this marriage there was at least one son, George, who died in early manhood. Edward's second marriage

was with Sarah Deuel. I possess these items from the Oblong and Nine Partners Records: "Edward Shove of Oblong, intention of marriage to Sarah, daughter of Benjamin and Sarah Deuel, 16th day, 11th mo., 1769; married 27th day, 12th mo., 1769. There were born of this marriage twelve children. Benjamin, the oldest, born 1770, was my grandfather.

Edward settled in the valley at the north end of Quaker Hill. There he reared his family and lived out his days. The nearest I can approximate the time of his advent to this locality is by the dates of his two marriages—the one in Dighton, 1757, the one at Oblong, 1769. During one of the intervening years he made his home in this section, and engaged in tanning, shoemaking and farming. In my boyhood I frequently saw the old, abandoned vats near the saw mill, then owned by his grandson, George Shove. I judge at that time this neighborhood was a business center of considerable importance. Beside the tanning and shoemaking, there is evidence that a store was maintained there for several years by Benjamin and Silas Deuel. I have several times seen a Bill of Merchandise purchased by "Benjamin & Silas Deuel, both of Dutchess County, N. Y., of Edward & William Laight, merchants of New York city. The amount of purchase was £200." The date of the transaction was Feb. 25th, year of the Independence of the United States of America, in the year of our Lord, One Thousand, Seven Hundred and Eighty-five. There is also an old account book, which was used in this store, at the old homestead of Edward Shove, Jr., now in possession of a grandson, Melville Shove, at Mount Vision, Otsego County, N. Y.

My grandfather was a clerk in this store, according to a tradition in the family. George, his brother,

was in some way connected with the business. The last payment on the New York bill is acknowledged by indorsement on it as having been received by his hand. It was the second payment thus acknowledged on the bill. I am not acquainted with the conditions which caused this transfer of business to other centers.

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## III—UNITY OF THE TABER AND SHOVE FAMILIES

We now have these families settled on their homesteads—one on the top of the hill, the other at its foot. The high altitude of the one, the low of the other, do not isolate them. Confidence and friendship prevail. The continuity of their former homes in Massachusetts may have had an influence on this state of amity and sociability. They might have been friends in those earlier years. The Quakerism, dominating one entire family and a part of the other, would be a strong bond of unity.

There is also confidence and helpfulness manifested, in a business way, at a time when one wants his special friends by his side. When Thomas Taber is near death, and makes his will, Edward Shove is one of the three witnesses, and the only one who appears to testify in the Probate Court. When Anna Theresa Taber thinks proper to make her will, Edward Shove and Edward Shove, Jr., are the witnesses.

Then there was a girl on the top of the hill, budding into a splendid womanhood named Amy; and there was a boy at the bottom of the hill, developing into manhood, named Benjamin. They were sure to meet on meeting days, and extend and

receive the usual compliments of the occasion. Then there came a time when a heart tenderness gleamed from the eyes and pulsated in the handshaking as they uttered the words "thou" and "thee," and the one word growing so hard to pronounce at parting, "farewell!" As time rushes on, the hill seems to lose its steepness and length from the home at the bottom of the hill to the home at its top, whether the young gentleman is on horseback or afoot. A little further on there comes the plighting of hearts and hands for life.

I am quite sure that human hearts are the same the world over; that the same tender emotions of love beat in the hearts of young people who wear the brown or the drab dresses, plainly made, as in those who are garbed in the fashionable attire of the people of the world. It is not at all surprising if "the stream of true love does not always run smoothly," among young Quakers as well as other young people, as hearts of the same nature are liable to the same suspicions of mind and fluctuations of emotions. There is likely to be some retarded undercurrent and ripples on the surface. There might be some shore friction causing rough and unpleasant edges to the banks. There may be some little attention to another, inspiring hopes when not intended, and provoking anxieties without cause.

There is my possession from my grandfather's desk, as a part of my inheritance, a letter in verse, paper yellow and writing dim with age, from a young lady of Dover, whose name will not find a place in this paper. With maiden modesty and saddened undertone she breathes her tender sentiments and disappointment. At the close of the poem she makes this request: "Please give my love to Amy Taber when thee sees her!"

It is evident that the Quaker virtue of forgiveness controlled the poetess, if there were occasion for its exercise.

## IV—THE WEDDING

The time approached when there was a marriage which cemented the two families into a closer bond of union. There were two incidents connected with the wedding worthy of note.

The first one was full of perplexity and confusion to the wedding party and of undoubted roguish hilarity to another. The ceremony was at the Taber homestead. The wedding feast was baked in an outdoor oven. The table was set with the finest linen and rarest plate; but when the waiters went for the contents of the oven, lo! they were not there. Even in that Quaker community, so strict in the proprieties of life, as well as moral living, there must have been some reprobate boys of daring spirit who appropriated the toothsome viands, and hied away to some secluded spot for a sumptuous feast. One can readily imagine the unspeakable mortification and enraged hunger of the party inside the house, and the festive hilarity of the young rascals outside. I once read of a very profane man who would emphasize every pleasure with an oath, and when angered, O! how he would swear. One day he was drawing sand. Coming to a long and steep hill he left the wagon and walked by the side of his team. By some means the hind board lost its position, and while he walked the sand ran out. Reaching the summit of the hill, and turning to get into the wagon he saw it was empty, and the hill sanded from the bottom to

the top. He opened his mouth wide for his best effort of profanity, but the volley did not come. At last he exclaimed, "It's no use to try. I can't find words fit for the occasion." These Quakers of pure hearts and clean lips would not swear. O no! they were clear above such a sin. But if they had searched their mental vocabulary all through, they would have failed to find words "fit for the occasion."

The second incident was far more serious in results. The consummation of the bans was not in the beautiful and impressive custom and formula of the Friends. The ceremony was an infraction of their rules, and the young couple were disciplined. A part of the atonement was a confession of sorrow. Grandmother, like a good Quakeress, condoned her offense in this way and was forgiven. Grandfather's stubborn heart rebelled, and he declared "I am not sorry, and I will not falsify by saying I am," and was disowned. Although Grandfather in every other respect was as good a Friend as ever, he never resumed his membership until the rule was modified, and then his name was again enrolled by his request.

But consider the consequences of his loss of membership. All his children except the youngest, his daughter Eliza, were born outside of the Society. She married a Methodist class leader. So as a result of this undenominational marriage, nine of his children and all of his forty grandchildren were deprived of their birthright membership. Who can compute the results of this event as they consider the "what might have been" of an alternative course of procedure, or how many Quaker members and preachers otherwise might have been born into the Society from this family?

Amy Taber Shove

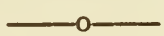
LIBRARY

## V—THE SHOVE HOMESTEAD.

Edward Shove died in his Oblong homestead November 15, 1809. Before his death a part of his farm was set off to one of his heirs, which is now occupied by one of his great-grandsons Henry Shove. The remainder was transferred to his son, Edward, Jr., with the care of his widow. Near the beginning of the nineteenth century his sons, Benjamin, Jonathan and Brice, with his daughter, Ruth Hoag, moved into Otsego County and established homes. Others migrated into other sections.

Soon after the death of his father Edward, Jr., sold the farm and followed those who had gone to Otsego. The widowed mother over seventy years old, rode a pony to her new home, which, for years, was a great pet in the family.

By these removals the larger portion of Edward Shove's posterity was taken from this locality. Still there are representatives of his family residing here: prominent among them is Mrs. Henry A. Holmes of Pawling. Edward, Jr., sold his part of the farm to his brother-in-law, John Hoag. From him it passed to his son, William J. Hoag. It is now owned by Mr. Lyman Brown. As the farm came from a Hoag to the Shoves and from them to another Hoag, it probably was in the possession of the two families nearly one hundred and fifty years.



## VI—GRANDMOTHER'S LEGENDS.

My grandmother Shove was born, reared and married on the Taber homestead. She had a majestic physique, was strong-minded, with a retentive and ready memory. She was also an interesting conver-

sationalist, with an occasional Cape Cod provincialism, as "darter" for daughter; "cratur" for creature. It was her delight to amuse her grandchildren with stories of her girlhood days. To me the most interesting were those relating to the encampment of the Continental Army in her father's neighborhood during the Revolutionary War.

Rev. Mr. Wilson has clearly demonstrated that the army was encamped on Quaker Hill in 1778. Grandmother was then five years old, and of suitable age to remember events then transpiring in the neighborhood. Some of the most distinct and lasting memories of my life are connected with incidents occurring when I was four years old; and those incidents were not as spectacular and thrilling as those surrounding her at that time. Then let it be recollected that, in her childhood, there were not so many things to be remembered as now. In those ancestral times there were no daily newspapers, morning and evening, bringing their many columns of news from every part of the civilized globe; so the most we read to-day is forgotten to-morrow. All that these ancestors had, with which to tax their memories, were the happenings of the family or neighborhood, or an occasional letter brought by a friend or the infrequent mails. Grandmother was a living witness, rehearsing in her ripe old age the occurrences of her childhood. She was, moreover, a Quakeress preacher. I believed her as I believe my Bible. When some persons have said that the Continental Army and General Washington were never there, I have always answered, "I know they were, for my grandmother told me they were."

The incident given by Mr. Wilson of the discovery of the Cowboys in the attic of the Old Meeting-house by the young people, she was wont to re-

late, almost word for word, abating the romance of the young lady and the British officer.

I was most interested in the story that her father's house was headquarters of one of General Washington's officers. For that reason it was guarded. She slept with her mother. As she saw the glitter of the guard's burnished bayonet in the moonbeams through the window, as he passed to and fro, she would cuddle behind her mother, and shut the fearful vision from her sight and try to forget it in sleep. In my youthful, patriotic enthusiasm, though a Quaker boy, I thought it was a family honor rather than a reproach, to have a Continental officer quartered in my great-grandfather's home.

Another story was far more frightful to us children. She had a sister, Meriba, several years her senior. The latter was athletic and brave. Once a party of Cowboys came to rob the house during the absence of the men folks. There was a kettle of water over the fire. Meriba seized it, and with a dipper in hand, followed them from room to room, with the threat if they took a single thing she would scald them. As they had too much manhood to fire upon a woman, she fairly drove them, empty handed, from the house. Then, we children, would make the house echo with our cheers over the heroism of Aunt Meriba.

Then came the cheese story. Her mother had a fine reputation as a cheese maker. She announced that she would give a cheese to the first general officer who should visit the neighborhood. One day, being summoned to the door, she was greatly surprised to find a servant of Gen. Washington with a note from him claiming under the conditions of the promise, the cheese. Of course it was sent, and the General had an opportunity to test her skill in that

domestic art. It is hoped that her reputation did not suffer in his estimation. What a choice piece of paper that note from the great Washington would be, had it been preserved in the family! How often an event, at the time of its occurrence seemingly ordinary and trifling, in a century is replete with historic value.

One more incident will close these legends. It was told me by a cousin of mine who bears grandmother's name. It is given on her authority, as I do not remember hearing it from my grandmother's lips.

Some years after the close of the war, when peace and plenty were smiling over the land, a poor man came to the house and begged for some corn. Jeremiah Taber, grandmother's brother, who had charge of the business, recognizing him as one of the Cowboys of war times, in a stern manner asked the man, "why don't you go to the crib and help yourself, as you used to do?" The poor man was crestfallen. Finally, the Quaker's love principle conquered the old animosity; Jeremiah went with him to the crib, and, filling the sack, sent the man home with a thankful heart. Doubtless the event made both better and happier men.

A few months ago these legends were published in the "Pawling Chronicle." A short time after I received a letter from Mr. Lewis S. Patrick, of Marinette, Wisconsin, a stranger to me. As it is corroborative of two of these legends, I take the liberty of quoting a part of it. He writes:

"My letter has for its object to help you in your cheese story. Some two or three years ago, while in Washington, I went to the Treasury Department where I saw the account of Washington's personal expenses while he was at Fredericksburgh. Under

date of Nov. 6, 1778, occurs this item: 'To cash paid servant for bringing cheese from Mr. Taber's, 16 shillings.'

"Again: the map in the Quaker Hill History which you have,—referring to Rev. Mr. Wilson's book—came from a photograph I had made of the original map. You will notice, near the top of it, Mr. Taber's name. I feel very certain the place indicated is where Wm. H. Taber lives at the present time; I have no doubt that some one belonging to the army was there, or the name would not have appeared on the original map."

Again: "I like your idea about the ground where the soldiers are buried. There is no question but that Washington was in that vicinity in 1778."

——o——

## VII—MONUMENTAL GROUND

There is no doubt, at the present time, about Quaker Hill and its vicinity being historical ground. Why not make it a "monumental ground"?

Through all historical times great battlefields have been marked and honored spots. Many of them bear monuments to commemorate the struggles there occurring where valor did its best to win. In too many instances the only motive of these battles was conquest for greed or glory.

In the throes of our Revolutionary struggle a nation was born, consecrated to civil equality and liberty of every native and adopted citizen under its flag. No other nation, in all the earth, has made such rapid strides to greatness and power since its birth. No other nation has been truer to its baptismal vows. If, at any time, the government wanders from the first principles of its national creed, these

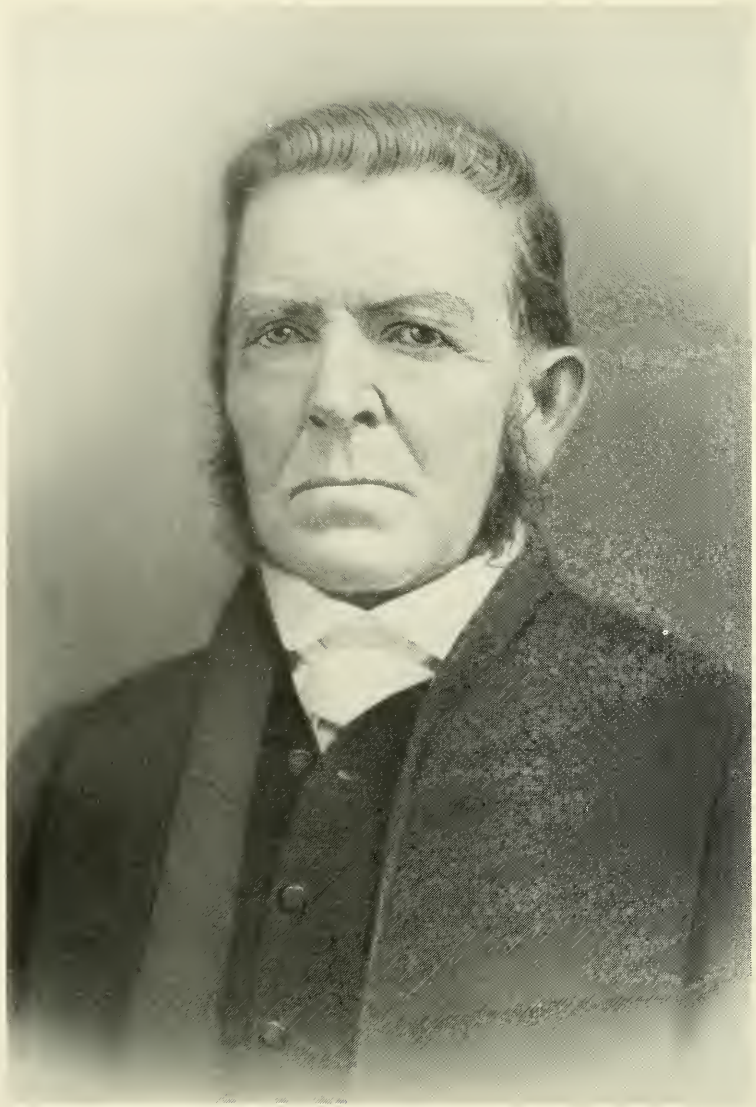
granite shafts, which indicate the location of these combats for universal freedom, recall it to the duty of a new dedication to the cause for which the fathers suffered and died.

It matters not whether slain on battlefields, or died in hospital, a patriot's life was surrendered for the holy cause. For this reason the locations of encampments and hospitals should be diligently sought out and enshrined. In such neighborhoods are legends, transmitted through family records and traditions, which should be preserved and immortalized.

Quaker Hill is an honored locality, not only for its lofty altitude, scenic beauty, moral stamina of its Quaker ancestors and their worthy descendants, but for the encampment of the army under General Washington in 1778. The Old Meeting-house, consecrated to the worship of God, in accordance with the faith and practice of its builders, was, also, devoted to a merciful purpose and, therefore Christly, when it sheltered the sick and dying soldiers.

Had Christ, in those days of suffering which tried men's souls, from the exalted seat of His enthronement, spoken to the benefactors of those soldiers who had found an asylum in His own sanctuary, what would He have said? Let Him answer for himself. "Inasmuch as ye have done it to one of the least of these My children, ye have done it unto Me."

The sacred ground where these soldiers lie, who gave their lives for freedom and country, ought to be secured from obscurity, and its solemn significance handed down to the latest posterity. Worthy men have adorned and enriched Quaker Hill with splendid buildings. Are there not others who will arise and perform a nobler deed by erecting a suitable monument on the burial ground of these fallen



Jeremiah Taber Shove
Son of Amy Taber and Benjamin Shove

Mary Haight Shove
Wife of Jeremiah Taber Shove

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heroes? It would be a just tribute to dead patriots by living ones.

In these times patriotic women, as well as men, are placing memorial tablets and monuments on nearly every Revolutionary historic spot that can be found. What a splendid work in this line is being done by the Daughters of the Revolution! Why not thus honor this spot? It would stimulate the posterity of Quaker Hill ancestors. scattered through this great Republic, to become pilgrims to their ancestral home, and before its sacred shrine, renew allegiance to God and country.

Then, Quaker Hill will live in the future as well as in the past. Religion and patriotism, united in holy wedlock, will send out from this sublime summit an influence throughout this immense Republic, from the Atlantic to the Pacific coast, from the glaciers of Alaska to the sunny plains of the Southland, helping not only to preserve, but to perfect and perpetuate the freest and purest government that ever blessed the human race.

[Note:

Fredericksburg is now Patterson Village.

The Continental shilling was valued in 1778 at one-sixth of the English shilling.]

## APPENDIX—WILL OF THOMAS TABER.

In the Name of God, Amen, I, Thomas Taber of the Oblong in the County of Dutchess and State of New York, being in perfect mind and memory, do think fit to make a distribution of my outward estate by will in the following manner, viz.:

Imprimis—It is my will that all my just debts and funeral charges first of all be paid out of my moneys by my executors here after mentioned.

ITEM—I give and bequeath unto my well-beloved wife, Anne Therase Taber, two feather beds and furniture for said beds, and two bedsteads and two bed cords, and one-third part of all my household goods excepting beds and bedding; and six hundred weight of pork that is good, and the fat that comes out of said pork; and seven hundred weight of good beef, with the tallow that comes out of said beef; and salt enough to salt said pork and beef with; and thirty bushels of wheat and twenty-five bushels of indian corn and two bushels of good turnips and four bushels of good potatoes, and six barrels of cider put into the cellar, and apples to use in the summer, and twenty-five bushels of winter apples to be brought into the cellar or where she shall order; and forty weight of sheep wool and eighty weight flax and two hundred weight of cheese and forty weight of butter; and ten dunghill fowls and two turkeys kept and to have the eggs and increase of the said fowls. All the above articals of provisions that I have given my wife are to be yearly and every year so long as my five youngest daughters live with her, and when either of them shall leave her the above provision is to be diminished according to the number that leave her. Also I give her a good garden, to be kept well-fenced and dug up sufficient to raise her sauce in; and fire wood at the door cut fit for the fire or fire-places; and one good horse provided and kept well winter and summer, and a woman's saddle and bridle, and said horse is to be kept shod, and two good cows provided and kept in the summer and one in the winter to give her milk; and I give her the use of new south part of my house and a sufficient privilege in the cellar; and twelve pounds in money yearly as long as my five youngest daughters live with her, and after they all leave her six pounds a year yearly.

All these legacies that I have given my wife are to be paid and performed by my executors hereafter mentioned, as long as she shall remain my widow and no longer, which they are to do equally, and all that I have given to my wife are in lieu of her rights of dowry and power of thirds.

ITEM—I give to my son, Nathaniel Taber, ten shillings in money and a suit of clothes, to be paid by my executors hereafter mentioned.

ITEM—I give and bequeath to my two sons, Jermiah and William Taber, all of my farm of land and buildings thereon, together with all my money and obligations for money, and stock and all my outdoor movables that I haven't already given away and don't hereafter give away, provided they pay all the legacies mentioned for them to pay equally and all which I give to them is to be divided equally between them, which is given to them and their heirs and assigns forever.

ITEM—I give and bequeath to my daughter, Meribe Hazerd, a living with my two sons, William and Jeremiah, as long as she don't live with her husband, nor keep with him or frequent his company, and if her husband should die and she should marry again, then I give her one-half as much as I give to my younger daughters with what I have already lent her, and also I give her five dollars in money over and above what is above given her.

ITEM—I give and bequeath to my five daughters, Antheracy, Ruth, Saloma, Amy and Mary Taber, the following articals, to each of them, viz.: two good feather beds, six pairs of linen sheets, five carsey blankets, two coverlids, one good piece of calico for a set of curtains, two pairs of bolster cases, six pairs of pillow cases, six fiddle-backed chairs and six common chairs, one high case of drawers, one large oval

table, one small oval table, one square table, one great wheel, one foot wheel, two pails, one tub, one churn, one brass kettle to hold four pails full, one large iron pot, one small ditto, one iron kettle to hold one pail full and a half, one frying pan, one copper tea kettle, two large pewter platters, one small ditto, three pint basons, three quart basons, one dozen of pewter plates, six pewter porringers, four table clothes, two large and two small, eight towels all of huckaback, one looking glass of fifty shillings price, one block tin teapot, one set of china tea dishes, one dozen earthen plates, one case of knives and forks, two bedsteads, two bed cords, six milk pans, six beaker glasses, one pair of tongs and a slice, two smoothing irons, one chest with a draw in it, six block tin spoons, one tramel, two cows, ten sheep, they are to take all the house stuff that I haven't already given away towards what I have above mentioned for them, to have, which is to be paid to them by my executors hereinafter mentioned, and if my wife should die or marry away before my daughters should, then they are to have the same priviledge in the house and of fire wood and to be supplied at the executors' table with all necessary conveniences for them and to be found with shoes by the executors as long as they remain single.

ITEM—I give and bequeath to my grandson, Thomas Taber Ferris, son of my daughter, Hannah Ferris, deceased, ten shillings, and also I give to my granddaughter, Hannah Ferris, five shillings besides what I gave her mother.

ITEM—I give and bequeath to my negro man, Jethro, his freedom.

ITEM—I do hereby nominate, constitute and appoint my well-beloved sons, William Taber and Jeremiah Taber, my only and lawful executors to this

my last Will and Testament, notifying and confirming this and no other to be my last Will and Testament, hereby disalowing and making void all former wills or gifts whatsoever. In witness whereof I have hereunto set my hand and affixed my seal this fourth day of September in ye year of our Lord one thousand seven hundred eighty and three

THOMAS TABER.

Signed, sealed published and delivered
by the said Thomas Taber to be his last
Will and Testament, in the presence of
ABRAHAM THOMAS,
BENJAMIN DEUEL,
EDWARD SHOVE.

Probated in the City of New York Dec. 23, 1783.

# THE WILL OF THOMAS TABER *

## A BALLAD OF QUAKER HILL

By Berton Braley

Akins and Ferrises, Shoves and Tabers,
  Hoags and Irishes, Moores and Wings,
Two hundred years ago were neighbors,
  And though time elsewhere may alter things
And old-time families move, or die,
  And landmarks vanish; on Quaker Hill—
Though time, as elsewhere, goes flashing by—
  The family trees are sturdy still.
And Akins, Ferrises, Shoves and Tabers
Have Wings and Irishes as their neighbors;
  With native lineage still intact
And the same names holding the well-kept lands
  In what is known as the Oblong Tract
Where the Quaker meetinghouse still stands.

The Monthly Meeting is held no more,
  And seldom heard is the Quaker "thee,"
And cars of motorists hum and roar
  Where pack and saddle trails used to be,
But the Friends' tradition of Brotherly Love,
  Of peace and kindness and calm good will,
Remains the dominant spirit of
  The modern neighbors of Quaker Hill.

So much for background; and now, our tale
  (Not truly a story, but what we style
"Americana") the which we trail
  In the leaves of the Taber family file;

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A testament made in a bygone time,
Rephrased a little to fit with rhyme:

I, Thomas Taber, of Quaker Hill,
  Being of memory sound, and mind,
Do make, as follows, my final will
  Properly witnessed, sealed and signed.

Item: To Annie, beloved wife,
My faithful helpmeet and stay through life,
Two feather beds for to keep her warm
And snug at night in the winter's storm,
And two stout bedsteads furnished with cords
The very best that my means affords.

That she may fare as my relict should,
  Each year I will her from my estate
Of fine, fresh pork that is rich and good,
  And of fine beef also, six hundredweight,
And the fat of said meat, and of salt so much
As shall be needed for curing such.

And, that her larder may be complete,
Full thirty bushels of maize and wheat
And two of turnips, and bushels four
Of good potatoes, and furthermore
  Of cheese, two hundredweight every year;
Of butter, eighty; ten fowls for baking,
  Two prime fat turkeys, and for good cheer
Apples aplenty for cider making,
And sugar made from the maple's juice
My sons shall bring her for household use;
And honey also, and therewith wax.
And fortyweight of both wool and flax
I specify that she shall receive
For yarn to spin and for cloth to weave.

And there shall be fenced a garden plot
Wherever she wishes to choose the spot,
And it shall be spaded and weeded, fit
For what she wishes to plant in it.

My sons shall give her a horse to ride,
  And keep it curried with coat like silk,
For travel over the countryside,
  And a cow to keep her supplied with milk,
And there shall always be ample store
Of cordwood piled at her kitchen door.

For her private use the new south wing
Shall be set aside, with its furnishing,
And I charge my sons in this testament
That they do all things for my wife's content.

Item: My stables and stock and lands,
  As marked and meted on Quaker Hill,
I give to the faithful and able hands
  Of two sons, Jeremiah and Will;
My son, Nathaniel, shall receive
One pound; a suit of plain, fine weave,
And nothing more, having had his due
By just arrangements made hitherto.

Item: To each of my daughters, Ruth,
  Amy, Antheracy, Saloma, Mary,
I will the following, which, in truth,
  Are chattels seemly and necessary
That they may faithfully live the lives
Of prudent spinsters or worthy wives.

Two bedsteads, corded, two feather beds,
Two bolsters each for to rest their heads,
  A warming pan and six linen sheets,

Six carsey blankets, one iron kettle,
Six fiddlebacks and six common seats,
A case of drawers, a maple settle,
Two oval tables, one pot of brass,
To hold four pails full; one looking glass
Of fifty shillings, no more, no less,
One cedar box and one clothing press.
One great, one foot wheel, two pails, one
churn,
One copper teapot, one china urn.

Of knives and forks and of earthenware
To each of my daughters her equal share.
Ovens and pots for their hearthside tasks
And china and pewter sufficient for
A proper table, and kegs and casks
For cider and vinegar they shall store.
And for each daughter my sons shall keep
Two good milch cows and a dozen sheep.

Item: That Jethro, my Negro, be,
Upon my passing forthwith set free.

This is my testament, made and planned
With the best of wisdom God gave to me,
To all of which I have set my hand,
Witnessed and sealed as the laws decree,
This fourth September, year of our Lord
Seventeen hundred and eighty-three.

---

Such is the eighteenth-century will
Of Thomas Taber, of Quaker Hill,
With its most particular and decided
Itemized care in the gifts provided.
But between the lines there is more to read
Of a just soul true to a gentle creed,

Ahead of his time by a century
In setting his Negro chattel free;
Of a loving father who did his best
For thoughtful justice in each bequest,
But most of a husband, a tender spouse
Who carried the spirit of marriage vows
Beyond death's parting, whose final thought
  Was that his helpmeet should have content
And peace and comfort—and this is wrought
  Through the warp and woof of his testament.

And item by item, the will reveals
  How life was lived in the sturdy days
When bread was baked for those hearty meals
  From home-ground wheat and from home-
    ground maize,
When butter and cheese were the homemade
    brand
  And spinning and weaving a daily chore
And the meat was raised on the farmer's land
  And juicily roasted on spits before
The great stone fireplaces, fed with wood
That the farmer cut.
                They were hard, but good,
Those days of a pioneer tradition
Of work and struggle and clean ambition
  And independence, and strength of will,
The kind of a heritage left by Tabers,
Akins and Ferrises and their neighbors,
  And which, in spite of all modern "cures,"
  Somehow flourishes and endures,
The true American spirit still—
As everlasting as Quaker Hill.

Eugene P. Shove
"A Typical Saxon"

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# Eugene Percy Shove (1855-1939)

He and his twin sister, Jenphine Blanche (Mrs. Edmund J. Palmer), were born July 25, 1855, on the farm homestead of their maternal grandfather, Captain Herman Terwilliger, located on the Chenango River, between Greene and Chenango Forks, N. Y. He was educated at Ithaca Academy, Cazenovia Seminary, and Syracuse University. A degree of LL.D. was conferred upon him by Colorado College in 1931. Upon graduation from Cazenovia Seminary in 1872, he entered the private bank of his mother's cousin at Gloversville, N. Y. The bank failed in 1877 and he remained with the receiver until final liquidation. Then from his father's home in Syracuse, he entered Syracuse University in the fall of 1878.

At the close of the collegiate year, in June, 1879, he went to Denver. In the spring of 1880 the Gunnison Country (formerly the Ute Reservation) was opened for settlement. Gene and another young man bought a large stock of goods and set out for Gunnison. The Rio Grande Railroad was completed as far as Salida, but from there, over Marshall Pass, the trip had to be made on horseback. At Salida, the river was in flood, and his partner turned back, but Gene went on, and was able to sell the stock at a good profit. After a period of successful merchandising in the little general store of this frontier boom community, he entered the bank formed in Gunnison.

On February 19, 1885, he was married in Denver to Eva Louise Steele, daughter of Henry D. and Louise Peabody Steele of

Denver. His bride wasn't kept waiting at the church, but she did have to wait twenty-four hours at her home, as the groom and his friends were shoveling their way through the snow on the top of Marshall Pass. After this hectic day's delay they lived together in the greatest joy and happiness for fifty-four years. In that same year he became cashier of the First National Bank of Gunnison, holding that office until 1895. During these fifteen years he served on vigilante committees to protect the village from horse thieves and the Jesse Jameses of the period. He was mayor from 1893 to 1895. In the latter year he sold his half interest in the bank and moved to Colorado Springs.

With Mr. Sherwood Aldrich he formed the banking and investment company of Shove-Aldrich Co. He helped organize the Ray Consolidated Copper Company, and his financial genius in association with A. E. and L. G. Carlton contributed largely to the organization of numerous Cripple Creek enterprises. As broker, banker, copper, gold and sugar company organizer, he took an active part in these companies which have meant so much, industrially, to the community. He was president of the El Paso National Bank of Colorado Springs, 1916-1917, and chairman of the board of directors of the First National Bank of that city, 1918-1924, and again from 1933 until his death. He was city treasurer, and a member of the Colorado Springs School Board, and Vice-President of Colorado College. He was a Thirty-second Degree Mason and Grand Commander of Knights Templar of Colorado, 1896-1897. He was a member of the Society of Friends, Colorado Springs, and died in that faith.

In 1930 he gave to Colorado College the Shove Memorial Chapel in memory of his clergymen ancestors.

Each year for many years, "Uncle Gene Shove" gave a Fourth of July party for the children of Colorado Springs. To quote from an editorial in the Colorado Springs paper at the time of his death: "He made a name and a fortune in gold and copper, and later in sugar. He contributed of his energy and his means to the country he made his own. But to people in the street regretfully noting his passing, he is 'Uncle Gene Shove,' a kindly man, who must

have loved children; and that speaks more, by far, for a life than any material achievement."

At a meeting of the Board of Trustees of The Colorado College held in Colorado Springs, Colo., on the 19th day of April, 1939, the following resolution was unanimously adopted:

"WHEREAS, death has removed from our midst EUGENE P. SHOVE, long a distinguished and valued resident of this City; a conspicuously successful business man and financier; a public spirited and civic minded citizen; for twenty-six years a wise, faithful and helpful member of the Board of Trustees of THE COLORADO COLLEGE, and for the last fifteen years Chairman of its Board; a philanthropist and humanitarian whose generosity was most wisely bestowed in his contributions to the welfare and development of the College and the community; notably his magnificent gift to the College of the SHOVE MEMORIAL CHAPEL, not only a splendid addition to the beauty and usefulness of the College, but as well a real contribution to the cultural life of the city.

"THEREFORE, BE IT RESOLVED, by the Board of Trustees of The Colorado College that in the loss of our departed friend and associate we mourn an able and upright man, a faithful public servant and worthy citizen whose long and useful life affords an example deserving of commemoration by his contemporaries, and is an inspiration for the youth he loved and served."

# Story of the Shove Memorial Chapel of Colorado College

*by* JOHN GRAY, Architect

COLORADO COLLEGE, a non-denominational institution in the city of Colorado Springs under the shadow of Pikes Peak, received in the spring of 1929 a gift from Mr. Eugene Percy Shove, long a member of the Board of Trustees, for the purpose of erecting a building on the campus to be known as the Shove Memorial Chapel.

The selected design chose the English version of the Romanesque style, generally known as Norman, a variation first developed in Normandy and introduced to England after the Norman conquest.

The general mass and proportion of the chapel as conceived by the architect derived their inspiration from Winchester Cathedral while the small subsidiary chapel on the south side, now known as the Pilgrim Room, was conceived from some existing fragments of the ruined St. Joseph's Chapel of Glastonbury Abbey. Apart from the all-important considerations of mass and proportion, however, there is little semblance with either Winchester or Glastonbury, while even in the mass the relation of tower to nave has been radically altered, the lower tower of Winchester being generally censured as lacking in dignity and unfitting for the great body of the cathedral.

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Shove Memorial Chapel
Colorado Springs, Colorado

Unknown to the architect, the donor desired to include within the proposed building a memorial to his clergymen ancestors, one of whom, Edward Shove, Rector of Gatton, Surrey, A.D. 1615-1646, was ordained in Winchester Cathedral.

The common approach to the art of church building in America has been to concentrate both funds and effort on a highly ornate exterior usually, though not always, at the expense of the interior. This was not the approach of the medieval cathedral builders. They devoted their efforts to the creation of a temple of worship. The function of the walls and roof was to enclose this temple and while much ingenuity was applied to the creation of a stately and dignified exterior this was never at the expense of the interior. They built from the inside outwards.

The approach of the architect to the problem of the Shove Memorial Chapel was, therefore, to endeavor to re-create that elusive sense of mystery and the devotional atmosphere of the ancient cathedrals and to subordinate all other considerations to this purpose.

Externally no effort has been made to impress the beholder by lavish use of molding or ornament. The structural lines are emphasized in a quiet and unassuming manner. Proportions are studied in relation to scale and mass. Carvings and moldings are used sparingly and concentrated chiefly at the west entrance façade. On the tympanum of the deeply recessed arch of this entrance is a representation in carved stone of Christ enthroned in Majesty enclosed in an aureole, emblem of light and sanctity, surrounded by winged symbols of the four Evangelists. The Christ figure is mask-like and impersonal, the Right Hand being raised in the attitude of benediction while the Left Hand holds the open book of the Gospels on the pages of which is inscribed in Greek letters:

"I AM THE TRUTH"

An adjacent building on the campus bears on its face in raised lettering the inscription:

"YE SHALL KNOW THE TRUTH AND THE TRUTH
SHALL MAKE YOU FREE"

Proportion, scale, and the values of light and shade, both natural and artificial, have been studied in the interior to express the plan and function of the component parts of nave, transepts, crossing, chancel, and the Pilgrim Room, a stately and massive dignity characterizing the nave and transepts while a richness of carving in stone and oak and resplendent color fill the chancel and Pilgrim Room. A studied effort has been made to envision a harmonious coherent whole, ornament being concentrated where emphasis seemed desirable and contrasted with an extreme simplicity of unadorned arcade and wall surfaces.

The west, or main, entrance doorway opens into a dimly lighted narthex from which appears the long vista of nave, crossing, and chancel. The nave is separated from the side aisles by an arcade with small clerestory windows over. The crossing, over which rises the tower, has high semicircular arches opening to nave, north and south transepts, and to the chancel. The chancel contains a platform for the faculty, choir gallery, and at the extreme east end facing the nave, a richly carved organ screen. High in the east wall is a great rose window twelve feet in diameter.

The Pilgrim Room is on the south and is separated from the chancel by open carved stone arches. This room is used as a small chapel and is dedicated to the early colonists of America. A carved and illuminated oak tablet on the north wall bears the record of the Shove family covering a period of over four hundred years. Within this shrine are also ancient stones built into the fabric, one being from the ancient parish church of Gatton, Surrey, donated by the rector and churchwardens; another from King's College, Cambridge; another from Winchester Cathedral, being part of an engaged column originally cut in the fourteenth century; and another from Christ Church Dining Hall at Oxford, a building erected by Cardinal Wolsey in A.D. 1525-1529.

A hand-illuminated formal request document was prepared, executed, and forwarded to the proper authorities in England for the first three of these stones, the buildings from which they were taken being intimately connected with the Shove family history.

The Oxford stone was obtained through connections of the architect.

The arrival of the request documents and subsequent dispatch of the stones occasioned considerable press comment in England of which the following is typical:

### A Pilgrim from Gatton

In 1638 Edward Shove took passage to New England, but died at sea, "and his widow and two children, trusting in God in their bereavement, with faith and courage, settled in the town of Rowley, Massachusetts."

Their descendant, Eugene Percy Shove, of Colorado, has given to Colorado College 350,000 dollars for a memorial chapel.

Now, Edward Shove's father was Edward Shove, Rector of Gatton, a hamlet in Surrey. And to Gatton comes a request, in the form of a stately worded illuminated address—like the voice of a Puritan Pilgrim across the centuries for "an original stone hewn from the Church, of Gatton Surrey, thus forming a link between the past and present, and witnessing the reverent and painstaking devotion of our common ancestors."

This romantic request came into the hands of Sir Jeremiah Colman as chairman of the council of the beautiful little parish. And the stone is now following on the long trail of the courageous Shove family, whose home they could not forget in 300 years.

A piece of oak from the parish, from a tree that old Edward Shove might have planted, has also been sent. "And," Sir Jeremiah adds, "I am in correspondence with a view to presenting living trees."

—Quoted from *The Birmingham Daily Mail* (England), May 7, 1930.

The piece of oak above-mentioned was duly received and used for the top of a visitors' desk built into an alcove at the entrance to the Pilgrim Room. According to a letter received, the ring count of the dead monarch showed that it must have been a small sapling in the early seventeenth century when the founder of the American branch of the Shove family spent his early boyhood there.

The organ was the work of the Welte-Tripp Organ Company, of South Beach, Conn., being declared by officials of the company to be the best instrument they had ever built.

The bells were cast by Gillett & Johnston, Ltd., of Croydon, England, who also provided the clock, with mechanism for striking the quarters and hours. A special automatic mercury switch devised by this firm at the suggestion of the architect and since patented, throws floodlights from concealed sources on the building after dusk during the chiming period, with control adjustment for the seasonal variation of sundown.

Brilliant shafts of light flash out, illuminating the four sides of the tower a few seconds before the sound of the bells, a constant reminder of the deathless saying of St. Paul, as inscribed on the stone cap-band of the tower:

> "GOD WHO COMMANDED THE LIGHT TO SHINE OUT OF DARKNESS HATH SHINED IN OUR HEARTS TO GIVE THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE FACE OF JESUS CHRIST"

The great bell (or bourdon) is 6 feet 8 inches in diameter and weighs 11,200 pounds, or over five and one-half tons. It easily ranks among the greatest bells on the American continent. Its deep sonorous tone is in G-sharp. The four bells comprising the Westminster chimes range from 3,192 to 672 pounds.

The ceilings of the crossing, chancel, and Pilgrim Room, and of the west entry and portions of the narthex screen, are decorated in color. This work was designed and carried out by Mr. Robert Wade, artist, of Bradford, Mass. A wealth of symbolism has been

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incorporated into the designs, the chancel ceiling being woven around the Sanctus, while the coats of arms of ancient cities and seats of learning, together with modern examples from America, have been portrayed in the rich splendor of heraldic color on the ceiling of the Pilgrim Room.

A complete series of stained-glass windows were designed and carried out by the firm of Reynolds, Francis, and Rohnstock of Boston, Mass., and at this date all of the important windows have been installed and dedicated as memorial to various individuals connected with the College.

The iconography is the joint work of Mr. Joseph G. Reynolds, Jr., Dr. Charles C. Mierow, and the architect. The ten nave windows portray the introduction of Christianity to Britain. The theme of the great triple west window is "Christ the Great Teacher"; of the chancel rose window, the Seven Liberal Arts, the trivium and quadrivium of classical and medieval learning; and of the north and south transept rose windows, respectively, the great teachers of the Sciences and the great teachers of the Humanities. In addition, the Pilgrim Room has a war memorial window with a figure of Sir Galahad, symbolizing the noblest idealism of youth.

In the long and arduous research work which preceded the choice of the subject matter of the windows—intensely interesting work to anyone with an inquiring type of mind—some surprising facts were brought to light. Thus it is not generally known that the Holy Bible includes in its pages the name of the daughter of an English ruler. The facts are as follows: In the second epistle to Timothy, St. Paul sends greetings to "Pudens and Claudia." Now Claudia was the daughter of Caractacus, ruler of what was probably the southern part of England. When the Roman emperor Claudius invaded Britains ninety-seven years after the first invasion by Julius Caesar, the Britons under Caractacus resisted. After nine years he was finally defeated in A.D. 51. He and his family, including his father Bran-Ab-Llyr, were sent to Rome in chains but were later released by the emperor and sent home, all except Claudia and her grandfather Bran, who were retained as hostages. While in Rome, Bran embraced Christianity and he is regarded as

the first to introduce Christianity into Britain, where he returned in A.D. 58 with three or four teachers. Claudia remained in Rome and married the noble Senator Aulus Pudens. They were baptized by St. Paul. They were the parents of Novatus, Timothus, Predes, and Pudentiana, all number with the saints.

The first window on the north side of the nave portrays: (1) St. Claudia and Pudens being baptized by St. Paul; (2) Bran-Ab-Llyr embarking for Britain, and (3) preaching Christianity there.

The artist for the stained glass was given a free hand to re-create the technique of the earliest thirteenth century examples of the craft, archaic draftsmanship included, in all the sparkling brilliance of full color; and as with the first development of this art, the stained glass fulfills its function of providing whatever degree of lighting is deemed best for the interior, of color decoration with all the mystery and indefinable charm of changing tones during the sweep of the sun from dawn to zenith and to dusk, and lastly the imagery and educational value of the subject matter chosen for portrayal, these being in the order of their importance. Being the work of a single artist in sympathy with the purpose and character of the building and with a perfect understanding of the proper use of the medium, the stained glass makes a vital contribution to the scale and harmony of the interior.

What was the inner motive of the donor in giving to posterity this enduring monument? Perhaps one who on numerous occasions witnessed the unfolding of his mind in all the greatness of its simplicity, and sensed therein a deeper purpose more noble and enduring than mere pride of family, may venture with all due respect to suggest the answer. Reaching the allotted span of threescore years and ten, it may be that he came to a growing conviction that the mere amassing and conservation of wealth represented a life void of purpose leading only to a vast emptiness. Good deeds he had done a-plenty. The responsibilities of good citizenship had been accepted and discharged gladly but still it was not enough. "Master, all these things have I kept from my youth up: what lack I yet?" Charity was not enough, at best a temporary alleviation of human need. But to found and establish for all time—if

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that indeed be possible within the fabric of the institutions of mankind—a building conceived and erected in the spirit of devotion might point both a way and a meaning of life; might be adding something of an indefinable yet permanent nature to the richness of life for others. "Life is of value only as it ministers to the human well-being."

And so it was; and the nobility of that inner purpose was all the greater for having remained unuttered.

Justly proud of the splendid record of his forebears, it was nevertheless not his desire to bask publicly in reflected glory, but rather that the sustained record of service to humanity set forth for all time on the simple oak table in the Pilgrim Room might serve as an example and an influence for good on the youth of today.

Typical of this characteristic modesty and self-effacement was his insistence on the simplest form of inscription for the slate tablet at the west entrance portico, and that the companion inscription on the opposite tablet be purposely of greater interest.

THE
SHOVE MEMORIAL
CHAPEL
GIVEN TO
COLORADO COLLEGE
BY
EUGENE P. SHOVE
A.D. 1931

DEDICATED
TO
YOUTH
THIS BUILDING IS OPEN
FOR SERVICE OF ANY
AND ALL DENOMINATIONS
BY THE EXPRESSED
WISH OF THE DONOR

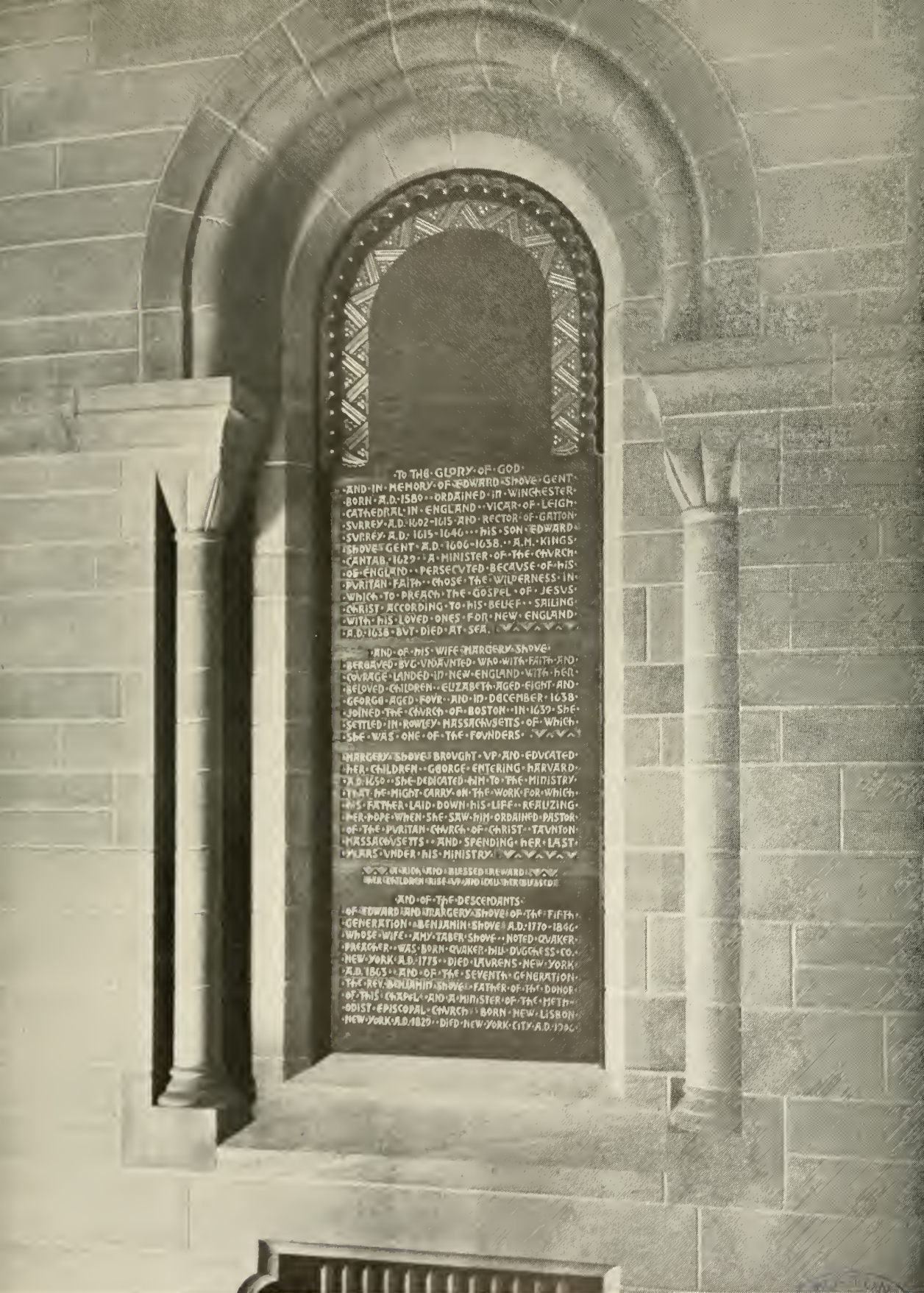
TO THE GLORY OF GOD
AND IN MEMORY OF EDWARD SHOVE GENT BORN A.D. 1580 . . ORDAINED IN WINCHESTER CATHEDRAL IN ENGLAND . . VICAR OF LEIGH SURREY A.D. 1602-1615 AND RECTOR OF GATTON SURREY A.D. 1615-1646 . . . HIS SON EDWARD SHOVE GENT A.D. 1606-1638 . . A.M. KINGS CANTAB. 1629 . . A MINISTER OF THE CHURCH OF ENGLAND . . PERSECUTED BECAUSE OF HIS PURITAN FAITH . . CHOSE THE WILDERNESS IN WHICH TO PREACH THE GOSPEL OF JESUS CHRIST ACCORDING TO HIS BELIEF . . SAILING WITH HIS LOVED ONES FOR NEW ENGLAND A.D. 1638 BUT DIED AT SEA.

AND OF HIS WIFE MARGERY SHOVE
BEREAVED BUT UNDAUNTED WHO WITH FAITH AND COURAGE LANDED IN NEW ENGLAND WITH HER BELOVED CHILDREN . . ELIZABETH AGED EIGHT AND GEORGE AGED FOUR . . AND IN DECEMBER 1638 JOINED THE CHURCH OF BOSTON . . IN 1639 SHE SETTLED IN ROWLEY MASSACHUSETTS OF WHICH SHE WAS ONE OF THE FOUNDERS.

MARGERY SHOVE BROUGHT UP AND EDUCATED HER CHILDREN . . GEORGE ENTERING HARVARD A.D. 1650 . . SHE DEDICATED HIM TO THE MINISTRY THAT HE MIGHT CARRY ON THE WORK FOR WHICH HIS FATHER LAID DOWN HIS LIFE . . REALIZING HER HOPE WHEN SHE SAW HIM ORDAINED PASTOR OF THE PURITAN CHURCH OF CHRIST . . TAUNTON MASSACHUSETTS . . AND SPENDING HER LAST YEARS UNDER HIS MINISTRY.

A RICH AND BLESSED REWARD.
HER CHILDREN RISE UP AND CALL HER BLESSED.

AND OF THE DESCENDANTS
OF EDWARD AND MARGERY SHOVE OF THE FIFTH GENERATION . . BENJAMIN SHOVE A.D. 1770-1846 WHOSE WIFE . . AMY TABER SHOVE . . NOTED QUAKER PREACHER . . WAS BORN QUAKERHILL DUTCHESS CO. NEW YORK A.D. 1773 . . DIED LAURENS NEW YORK A.D. 1863 . . AND OF THE SEVENTH GENERATION THE REV. BENJAMIN SHOVE . . FATHER OF THE DONOR OF THIS CHAPEL . . AND A MINISTER OF THE METHODIST EPISCOPAL CHURCH . . BORN NEW LISBON NEW YORK A.D. 1829 . . DIED NEW YORK CITY A.D. 1906.




Memorial Tablet in Pilgrim Room

Shove Memorial Chapel

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## Family Tree

1. Rev. Edward Shove. *b.* Co. Surrey, England, *circa* 1578. *d.* Gatton, England, 1646.
   Vicar, Leigh; Rector, Gatton.
   *m.* Margaret ——. *d.* Gatton, 1641.
   Children of Edward and Margaret:
   1) Edward—*b.* Leigh, 1606.
   2) Elizabeth—*b.* Leigh, 1608. *d.* 1613.
   3) Joseph—*b.* Leigh, 1610. *m.* Mary—left descendants.
   4) Benjamin—*b.* Leigh, 1613. *m.* Frances—left descendants.
   5) Margaret—*b.* Gatton, 1616.
   6) Sarah—*b.* Gatton, 1618.
2. Rev. Edward Shove, Jr., Gent. *b.* Leigh, 1606. *d.* at sea on voyage to New England, 1638.
   M.A. King's Cantab., 1629.
   *m.* Margery ——. *b.* England, *circa* 1606. *d.* Taunton, Mass., 1680. Surviving children of Edward and Margery:
   1) Elizabeth—*b.* Surrey, 1630. *d.* Braintree, Mass., 1711. *m.* John Mills, Jr., of Braintree—left descendants.
   2) George—*b.* Surrey, *circa* 1634. *d.* Taunton, Mass., 1687.
3. Rev. George Shove, Gent. (*ca.* 1634-1687) *b.* Surrey. *d.* Taunton.
   Harvard, 1650-1653.

*m.* (1) Hopestill Newman, July 12, 1664, Rehoboth, Mass. *d.* Taunton, March, 1673.

Children of George and Hopestill:

1) Edward—*b.* April 28, 1665. *d.* Taunton, Mass., August, 1666.
2) Elizabeth—*b.* Taunton, August 10, 1666. *m.* Malachi Halloway—left descendants.
3) Seth—*b.* Taunton, December 10, 1667. *d.* Danbury, Conn., 1735. H. U., 1687. *m.* (2) Abigail Bushnell, Danbury—Seth and Abigail left descendants.
4) Nathaniel—*b.* Taunton, July 16, 1669. *d.* Braintree, April 12, 1693.
5) Samuel—*b.* Taunton, June 16, 1670. *d.* Boston, *circa* 1698. *m.* Dorothy Thompson of Charlestown—Samuel and Dorothy had one child, Elizabeth, who married Benjamin Bagnall of Boston—left descendants.
6) Sarah—*b.* Taunton, July 30, 1671. *d.* Braintree, May 13, 1693.

Hopestill died March 7, 1673.

*m.* (2) Hannah (Bacon) Walley, February 18, 1674.

Children of George and Hannah:

7) Mary—*b.* Taunton, August 11, 1676.
8) Johanna—*b.* Taunton, September 28, 1678.
9) Edward—*b.* Taunton, October 3, 1680. *m.* Lydia Witherill—left descendants.
10) Yet Mercy—*b.* Taunton, November 7, 1682.

Hannah died September, 1685.

*m.* (3) Sarah Farwell, 1686—no children.

4. Hon. Edward Shove (1680-1746).

*m.* Lydia Witherill (1704) at Scituate. *d.* 1739 (56 yrs. of age).

Children of Edward and Lydia:

1) George—*b.* Scituate, 1705. *m.* Sarah Chase—left descendants.
2) Mary (twin)—*b.* Scituate, 1705. *m.* John Smith, March 17, 1725.

3) Lydia—*b.* Berkeley, 1707. *m.* George Chase, December 8, 1736.
4) Ruth—*b.* Berkeley, 1709.
5) Elizabeth—*b.* Berkeley, 1710. *m.* Paul Osborn, 1736—left descendants.
6) Theophilus—*b.* Berkeley, 1715. *m.* Philadelphia Osborn, 1738—left descendants.
7) Edward—*b.* Berkeley, 1716. *m.* Phoebe Osborn, 1739—left descendants.
8) Hannah—*b.* Berkeley, 1719.
9) Nathaniel—*b.* Berkeley, 1723. *m.* Hannah Baxter—left descendants.

(Swansea Quaker Monthly Meeting Records. Vol. 53, *New England History and General Register,* p. 223.)

5. George Shove (1705-1740). *b.* Scituate. *d.* Berkeley.
*m.* November 20, 1730, Sarah Chase (daughter of Joseph and Sarah Chase of Swansea), *b.* August 14, 1711.

Children of George and Sarah:

1) Sarah—*b.* ——. *m.* Clark Purington, 1750 (Swansea Quaker Records).
2) Lydia—*b.* ——. *m.* William Bays, 1758.
3) Edward—*b.* 1736. *m.* Ruth Cleaments, November, 1757. *m.* (2) Sarah Deuel, 1769.
4) George—*b.* 1738. *m.* Eleanor Upton, April 4, 1759.

6. Edward Shove (1736-1809). *b.* Berkeley, Mass. *d.* Dover, N. Y.
*m.* (1) Ruth Cleaments of Dighton—one son, George, died in early manhood.
*m.* (2) Sarah Deuel, Dover, Dutchess Co., N. Y., December 27, 1769.

Children of Edward and Sarah:

1) Benjamin—*b.* 1770. *m.* Amy Taber, *b.* 1773.
2) Judith.
3) Joseph.
4) Edward—*b.* October 12, 1775.

5) Job—*b.* September 17, 1777.
6) John—*b.* March 20, 1779.
7) Jonathan—*b.* February 21, 1781.
8) Sarah—*b.* December 15, 1782.
9) Brice—*b.* November 11, 1787.
10) Anna—*b.* July 18, 1789.
11) Ruth—*b.* ——. *m.* Moses Hoag.

7. Benjamin Shove (1770-1846). *b.* Dighton, Mass. *d.* New Lisbon, N. Y.
*m.* Amy Taber, Quaker Hill, N. Y. *b.* 1773. *d.* Laurens, N. Y., 1863.
Children of Benjamin and Amy:
1) Laura—*b.* 1794. *d.* 1877.
2) Ruth—*b.* January 2, 1797. *d.* 1857. *m.* Isaac Peet.
3) Taber—*b.* April 4, 1798. *m.* (1) Polly Marvin. *m.* (2) Charlotte Soule.
4) Cordelia—*b.* November 1, 1800. *d.* 1881. *m.* Hon. S. S. Boune.
5) Anna T.—*b.* October 15, 1802. *m.* Stephen Wing.
6) Jeremiah T.—*b.* July 24, 1804. *d.* June 6, 1885. *m.* Mary Stringham Haight.
7) Sarah A.—*b.* June 6, 1806. *m.* Daniel Richardson.
8) Edward B.—*b.* October 7, 1808. *d.* November 1, 1875. *m.* Rachel Mott.
9) Eliza M.—*b.* August 21, 1814. *d.* December 13, 1896. *m.* Erastus Gardiner.

8. Jeremiah Taber Shove (1804-1885). *b.* New Lisbon, N. Y. *d.* Windsor, N. Y.
*m.* January 10, 1826, Mary Stringham Haight. *b.* 1807. *d.* Binghamton, N. Y., 1867.
Children of Jeremiah and Mary:
1) Anna H.—*b.* March 6, 1827. *m.* (1) Nelson Tracy, *b.* New Lisbon, N. Y. *m.* (2) Moses T. Winton, *b.* New Lisbon, N. Y.

2) Benjamin—*b.* February 16, 1829. *m.* Cornelia Elizabeth Terwilliger—left descendants.
3) Sarah—*b.* January 1, 1831. *d.* in infancy.
4) Samuel H.—*b.* Washington, N. Y., January 11, 1833. *d.* Binghamton, N. Y.
5) Amy T.—*b.* April 3, 1835. *m.* Chauncy Gifford, *b.* Patterson, N. Y. *d.* Windsor, N. Y.
6) Thomas Burtis—*b.* Oneonta, N. Y., August 3, 1837. *d.* St. Paul, Minn.
7) Helen A.—*b.* August 6, 1842. *m.* Albert Knapp, *b.* Oneonta, N. Y. *d.* Binghamton, N. Y.
8) Frances E.—*b.* July 17, 1847. *m.* Dr. Austin Stillson, *b.* New Lisbon, N. Y.

9. Rev. Benjamin Shove (1829-1906). *b.* New Lisbon, N. Y. *d.* New York City.
*m.* Cornelia Elizabeth Terwilliger, *b.* Chenango Forks, N. Y., 1829. *d.* New York City, 1911.
Children of Benjamin and Cornelia:
1) Eugene Percy—*b.* July 25, 1855. *m.* Eva Louise Steele, 1885—no children.
2) Jenphine Blanche (twin)—*b.* July 25, 1855. *m.* Edmund J. Palmer, 1886—left descendants.
3) Benjamin Jay—*b.* July 3, 1859. *m.* Rose M. Davis, 1888.

10. Benjamin Jay Shove (1859-1940). *m.* Rose M. Davis, Cleveland, Ohio, 1888.
Children of Benjamin and Rose:
1) Marion Davis—*b.* 1890. *m.* J. Murray Hastings, Syracuse, N. Y., 1921.
2) Benjamin Edward—*b.* 1892. *m.* Helen Munro, Syracuse, N. Y., 1927.
3) John Davis—*b.* 1894. *m.* Natalie Knickerbocker Carpenter, Watertown, N. Y., 1921.

11. Marion Davis Shove (1890- ). *m.* J. Murray Hastings, Syracuse, N. Y., 1921.

Children of Marion and Murray:

1) David—*b.* 1922 (adopted).
2) John Murray II—*b.* 1922.

Benjamin Edward Shove (1892- ). *m.* Helen Munro, Syracuse, New York, 1927. *d.* Syracuse, New York, 1936.

Children of Benjamin and Helen:

1) Sarah Munro—*b.* 1928.

John Davis Shove (1894- ). *m.* Natalie K. Carpenter, Watertown, N. Y., 1921.

Children of John and Natalie:

1) John Davis—*b.* 1922.
2) Rosemary—*b.* 1925.